

*E. W. W. W.*

THE LIFE  
OF THE REVEREND  
FATHER ANGEL  
OF JOYEUSE  
CAPUCIN PREACHER.

Sometimes Duke, Peere, and Marshall of  
France, and Gouvernour for the  
Kinge in Languedoc.

Together with the lives of the Reuerend Fathers, Father Bennet Englishman, and Father Archangell Scotchman, of the same Ordere.

Written first in the Frenche tongue, and now  
Translated into English by R. R.  
Catholique Priest.



AT DOVAY,

For JOHN HEIGHAM. With per-  
mission of Superiors, Anno 1623.

~~Aug 22 1902~~

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TO THE REVEREND  
AND RELIGIOVS MOTHER  
CLARA MARIANA;  
RIGHT WORTHIE ABBESSE  
OF THE POORE CLARES  
of Grauelinge.

**V**ERY REVEREND AND VERTVOVS  
Mother, hauing a purpose ac-  
cording to the vusual maner of others,  
who publish any treatise, to present it  
to the gracefull acceptaunce of some  
qualifyed person, I haue made choice  
of you for a Patronesse of this booke,  
whoe haue engaged your selfe by the  
bands of the same holy religion, to  
render all due honour, and respect to  
these noble persons, who haue borne  
the standard of the Crosse, soe coura-

\* 2                          *gioustly*

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giously, vnder the colours of S Francis. And indeed your life, & the liues of your vertuous sisters, are framed & instituted according to the same rule, and in some things ( be it spoken to Gods glory, and the cōfortable hope of your reward, if yee perseuere in wel doing ) notwithstanding the weake-nes, and tendernes of your sexe, yee goe beyond them in embracing the crosse by mortifications, and aufteri-ties. For besides the wearing of haire-cloth, sharpe disciplines, frequēt me-ditations, dayly mentall and vocall prayers, lying vpon a cold and hard strawbed, without stripping your sel-ues of your course and poore cloths yee weare, rising at midnight to ma-tins which things are cōmon to you both, yee doe alsoe obserue p̄petual abstinence from flesh, and eate but

one

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one poore meale in a daye, and beside  
yee are allwayes murd vp within the  
foure walles of your monastery . To  
which obseruations Capucins are not  
obliged for iust causes, for that their  
labour in studies, their preaching, &  
instructing of others, can not subsift  
with them.

And because among you, the grea-  
test part is sprōg from noble & prin-  
cipall houses in our country, I doubt  
not but the view & consideration of  
their noble persons, will prouoke you  
to goe forward in your holy vocatiō,  
without the least faynting; which I  
speake, not as doubting at your reso-  
lution and strength giuen to you by  
him, whoe spake by the mouth of his  
Prophet for assurāce of such as ye are.  
*Esiae.40.31. Children shall faint and la-  
bour, & youngmen shall fall by infirmitie.*

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But they that hope in our Lord, shal  
chaunge their strength. They shall  
take winges as eagles. They shall run-  
ne, and not labour, they shall walke,  
and not faynt. Yet good examples of  
those whom yee affect more then  
your owne naturall brethren (for the  
bonds of grace doe tye faster in loue  
then the bands of nature) serue for an  
incitement, and encouragement to  
you in going on well, in despite of all  
sinistre suggestion of him whoe see-  
keth to supplant all those that runne  
as yee doe, that yee may obtaine such  
an incorruptible crowne. And if the  
examples of your owne sexe preuaile  
more with you, I knowe yee are well  
storied with them, soe that it should  
be vnnecessarie to put you in mind of  
them otherwise, then by a blessed cō-  
memoratiō of them. I will only point  
at the first noble Dames from whom

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you deriue your selues by true descéit. Was not the blessed mother of God, the great Lady and mistresse, of that holy vow of virginitie which yee make? whoe as S. Aug. noteth, euidentlie prooued it by her aunswere made vnto the Angel, bringing her the tydings of conceauing the Sonne of God. Which was: *How shall this be done because I knowe not man?* *Luc. 1. 34.* For she wold not haue asked such a question how a woman should beare a sonne promised to her, if she had marryed meaning to haue carnal copulation. *S. Aug. cap. 4. de virg.* Next in holy scripture, though the prophetesse Anne was not a virgin, yet she liued after her husbands death in the state of holy widow hood, and true deuout chaftitie, and departed not from the temple by fasting, & prayers

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Seruing night and daye: *Luc. 2. 37.* whoc  
was a liuely paterne of that life which  
yee professe, in that yee dwell conti-  
nuallie in Gods house, praying night  
and day, and offering your prayers  
accompained with cōtinual fastings.

Now because the thrice blessed  
Virgin, and the prophetesse Anne,  
did liue single, and sequestred from o-  
ther companie ( for in the beginning  
of regeneration, as in the beginnings  
of humane generation, there was no  
multitude to be found ) yet within  
few yeares after, there was a conuent  
of *holy Virgins to be found*, of whom the  
*scripture maketh mention*: soe that your  
conuentuall life, hath sprong from  
the pure fountaine of Gods word  
( which I note by the way, for the in-  
struction of those that are afryd  
without cause of traditions of the  
church )

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church of God) and hath bene euer since deduced to this age. Doe we not read that Philipp the Eāugelist ( that is a preacher as S. Paul also writeth to Timothie. *Act. 21. 9.* Doe the worke of an Euangelist) had foure daughters *Virgins in his house, which did prophecie?* In which foure virgins, were consecrated the first fruits of devout Virgins. Vpon which place S. Hierome, that graue and learned patron of Virginitie noteth, that this was in Cæsarea. *In qua ex gentibus Ecclesia per centurionem Cornelium fuerat dedicata, etiam virginum puellarum præberet exempla.* Hieron. lib. 1. cont. Iouin. That Cæsarea in which place the church was dedicated by the centurion Cornelius, might also yeeld examples of mayde Virgins. As though he wold haue sayd, which he speaketh in an other place

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place in the same booke that it was a  
thing most requisit, that *Monile Ec-  
clesiae talibus gemmis decoraretur*, that  
the chaine which the spouse of Christ  
doth weare, should be adorned with  
such gemmes, and pearles.

Heerin certes our poore countrie  
hath great cause of comfort, that al-  
though yee, and other virgins of o-  
ther orders of religon ( for the  
Queene, which is the church, in  
golden rayment is compassed with  
variety) can not serue God at home  
in religious houses by reaon of the  
difficulties of the time, yet doe yee  
in number dayly encrease, and clad  
with the garments of him to whom  
yee haue espoused your selues, to wit  
the garments of myrrhe, aloes, and  
Cassia (which are mortification, hu-  
militie, and sanctification) yee make  
your

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your houses shine as though they were of yuorie, & becoming daughters of the king of kings, yee haue delighted him in the honour yee giue him. Which is by lifting vp pure harts and hands continuallie to heauen. And now although there be a chaos of sea betweene you and your deare countrye, yet is it not such as was betweene Abraham, and the rich man in the Gospel: and therfore yee must perseuere in all patience, and at- tend. *Donec misereatur Deus*, till God take pitie of vs. For albeit God (whose iudgements are vnsercheable) doth remooue farre from our eyes any great hope of raising the walles of Sion, in that manner as they stand and flourish in Catholique contries, yet cease not yee to importune him with your holy prayers, and hope against

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against hope, knowing that God is  
able to rayle vp children to Abraham  
out of verie stones, and persuade your  
selues, that your prayers shall not  
returne emptye. Sing with the Pro-  
phet Dauid. *Turne our captiuitie o Lord  
as a torrent in the south.* Psalm. 125. 4.  
and doubt not but after your sowing  
in teares, yee shall reape in ioyfulnes.  
Howsoeuer yee goe weeping, and  
casting seeds, yet in the end shal yee  
come forth with exultation, carying  
your sheaues, at the least into that  
heauenlie barne, where pure wheate  
is seuered from all chaffe, and drosse.  
Now good Mother, and deare sis-  
ters, if I haue afforded you anie com-  
fort by this small paines I haue ta-  
ken, as I hope in your charitie yee  
will not denie soe much to me, let  
me for my recompence be made

par.

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partaker of your deuotions , in re-  
commending me to our B. Sauiour,  
and his holy Mother, to whom I  
will not cease to commend you like-  
wise in my poore prayers, being euer.

*Your deuoted seruant  
and freind R. R.  
C. P.*

**THE**



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**E**t it not seeme straunge to thee (deare Reader) that the liues of these three blessed religious men should be published in our tongue: wheras we are soe well stored with such admirable examples of ancient glorious saintes, martyrs, and confessours of our nation, whoe as beyond all exception haue bene esteemed for such by the generall voice of Gods Church, and haue shined in miracles for the more evident prooef of their sanctitie and pietie. But as it is noe impeachement to the glory, and beautie of thole starres, which in greatnes, and light farre exceed others, to haue round about them on every side other lesser starres, whose light, vertue, and influence is not comparable to theirs, yea rather they are made more glorious, and the heauens are more beautified by this graciefull variety of greater, and lesser lights: soe is it not inconuenient to produce fresh shining lampes, and to sett them vpon candelsticks to giue light in the house of God (which is his holy church) especially if they be of the same celestiall substance, lustre, and vertue; yea I wish that as such starres are discouered dayly in our Orizon, there were some or other spirituall starre-beholder, that would point them out to the view of the world: by which meanes their brightnes might not only giue comfort to thole whoe behold them, but their sweet influence, and vertue might

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might be deriued to others.

And sithence there be presented to vs remouing only the vayle of a straunge tongue, which couered them and kept them from our sight. I thought it not amisse to drawe this curtaine, and become the authours translatour, which I haue endeauoured to doe plainly, and truely, though not soe elegantly, and plentifullly as the authour expresseth himselfe in his owne conception.

And I thought fitt to publish this the rather for the comfort of Catholiques, who maie reioyce and blesse God, that it pleased him still to perfume his holy church with the sweet odour of such examples, and to continue that precious ointment of his holy spirit, which fell vpon the head and shoulders of our first forefathers of the primitiue ages, and deriue it to the skirts and hems of the garments, running downe soe frequently and plentifullly vpon many of this barren, and vnfruitfull age, and principally vpon those whoe can say with the prophet. *Iurauis & statui custodire iusticia tua.* Psalm. 118. v. 106. I fware and haue determined to keepe the iudgement of thy iustice: and for more speedy performance of holie vowes, and godly resolution, despise all things created and followe their creatour with such feruour.

I doe alio request our aduersaries in religion to consider well, *if the tree be known by the fruit,* Math. 12. v. 33. as our Sauiour teacheth vs, whether they ought not, maunger their malice to our religion,

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religion, to commend that tree which bringeth forth such fruit. This is a marke plaine, and evident to the sense, where it is alsoe said. *Ex fructibus eorum cognoscetis eos. Math. 7. 20.* By their fruits yee shall knowe them. Soe that we may safely holde it for an irrefragable truth, that true faith, and religion worketh in them that frame their liues according to the rule of their beleife, true puritie and piety, expressed and testified outwardly by good workes, that others seeing them may glorifie their Father, which is in heauen. This matter is soe worthy due consideration, that I doe earnestly beseech, those whoe are morall men among our countrimen, and loue vertue, and goodnes out of the inclination of good nature, and perswade themselues that they haue a perfect hate, and detestation of vice, to examine this point betwene God, and their owne soule, as indifferently as they can, by commanding themselues to God in simplicitie of hart for this end, to knowe the truth, to examine, I saie whether Catholique religion hath not better precepts and rules wherby to order our life in the feare of God, and loue of our neighbour, then theirs hath.

And secondly I beseech them to consider, whether they haue any amōg them comparable to Catholiques in all Christian vertue charitie, humilitie, patience, obedience, modestie, chastitie, contempt of the world and mortification of the flesh and the concupisence therof, all which are to be seene in an eminent degree in these blessed men.

For

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For the first I knowe some Protestants will make noe question but boldly affirme it, especiallie those whoe doe not well refle&t vpon the rule of their owne faith, and will not take time to examine the precepts of Catholike religion, transported with a passionate preiudice against it, which is alsoe strengthened by their nurture and long custome. And to doe them noe wrong in speaking this in generall termes, where there may be fraude and calumniaiion sequested without more expresse specifying, I will descend to a more particular paralleling, and comparing of the one with the other, and touch it breifly in 2. or 3. points. First the Protestants teach(s) that faith only doth iustifie, and that good workes have noe part in iustification. A principle most pernicious, and not only opposite to the expresse words of holy scripture which faith. *Doe you see that by workes a man is iustified and not by faith only?* But in his owne nature overthrowing good workes, and breeding a dul drownes in those that have this disease in their braiue, that they need not waken and rouze themselues vp to doe any such workes which are not better prized, and valued in the presence of God, to whose honour & glory they be principally directed. Neither is it any meruaile if their faith which is a *sick mans dreame*, doth vanishe awaie into nothing, it being but a conceited application of the iustice of Christ grounded vpon their mere frothy imaginatiō: see that when they come to wake out of this dreame either by Gods

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mercy in awyting them in this world, or ouer taking them by his iudgement in the next, they be like to the rich men of whom the Prophet David speaketh. *Dormierunt somnum suum & nihil inuenierunt in manibus suis.* They slept their sleepe, and found nothing in their hands. (a) *Lutb. in Gal. 2. rom. 5. fol. 305. Apologia Confes. August. cap. de iustificat. Calvin. in Gal. 2. v. 16. & alijs omnes. S. Ioann. 2. v. 24. Psalm. 75. v. 6.*

The secōd principle is, (b) that euery one which hath this beleife, and apprehendeth the iustice of Christ as his owne, is certaintly saued, and he is bound to beleive it as vndoubtedly that he is one of Gods elect, as he doth beleive Christ to be God, and to raigne in glory with his Father. Can this wonderfull presumption, and straunge confidence stand with that awefull honour and reurence due to Gods diuine maiestie, whoe teacheth vs by the mouth of his holy Apostle Saint Paul, *to worke our salvation with feare and trembling?* Will a sonne which can not be disinherited by his Father, be soe carefull not to offend his Father, as when he knoweth by offending him grievously he incurseth hazard of loosing his inheritance. I should never make an end, if I should recite the many dangerous gaps, which are opened to all vice and sinne by their doctrine; As that which they hold also for a fundamentall point, to wit, that it is (c) impossible to keepe Gods commandements, and consequently noe obligation is imposed vpon them for that end: that (d) al good worke

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workes are in theselues sinnes, though they proceed frō Gods grace as the fountaine, & soe must be odious in themselues, & abominable to God.

(b) *Bucerus in Colloq. Ratisbaw. Calvin. lib.3. instit. cap.1. § 16. & 40. Petrus. Martyr common. in cap. 8. ad Roman. 2. Corin. 7. 15. (c) Luth. de libert. Christi. tom.2. fol.4. Calvin. in Aeneid. Concil. Trident. sess. 10. cap.12. pag.284. Daneus controuers. de baptismo cap 15. pag. 389. & alij passim. (d) de captiuit. Babyl. fol.80. & in Affect. Artic. 31. fol.109. Calvin lib.3. Instit. cap.17. §. 1. Iunius consou. 4. lib.3. cap.2.*

The Catholique doctrine teacheth vs an other path, which though it be more narrowe, and straight as the way to heauen is, yet is it a direct and certaine truth: for it instructeth vs that good workes must necessarily accompanie faith, that doing good workes in purity of a good conscience, we maie haue a great and comfortable hope of attayning heauen, that being strengthened with Gods grace, we are able to keepe Gods holy commandements, and that by the vniōn of his h̄ly spirit this burden is made light, & this yoke sweete: that good workes are soe farre from being odious in his sight, that they are meritorious and shall be rewarded which that, *euge serue bone quia in paucis fuisse delis supra multa te constitum*, well fare thee good, and faithfull seruant, because thou hast bene faithfull ouer a few things, I will place thee ouer many things, enter into the ioye of thy Lord. There are many Catholique bookeſ which doe treat most amply these deſtructiue poiſts of

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our Aduersaries doctrine, not only repugnant to supernaturall light of truth revealed to vs, but alsoe to the light of naturall reason, which although it be dimme and weake in compariton of the supernatural, yet hath it nothing directly contrarie or opposite to it. For what is more unreasonable, then that God which is the fountaine of all goodnes, & illuminateth euery one which cometh into the world, and hath made man according to this owne image and likenes in his soule, and free will, and endowed him with his grace purchased by his sons merits after, he had deliuered him out of the hands of his enemy, to whom he had made himselfe captiue by sinne, should notwithstanding leue him so wounded and infested, that he should finne mortally in all his best workes, and that all his pious endeauours, and trauailes, all mortifications of concupiscence, acts of charitie, chasteitie, and humilitie and other Christian vertues, should haue nothing in themselues, but the corruption of deadlie poison.

I doubt not but these things sound soe harsh in the eares of any indifferent man, that he will hardly beleue them at the first, till he reade, and see the booke of his owne Rabbins, which stouterly defend these horrible paradoxes.

And nowe will I descend to the liues of religious men, by which the former point is alsoe prooued, that Catholique religion is the true naturall, and nourisng mother of good life.

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These are they whoe haue entered into a more straight waye of perfection, and therfore, when their liues are aunswerable to their profession (as God be thanked there is a great multitude of such) are much honoured and respected by Catholiques, whoe by vertue of this approbation are alsoe made fellowe members with them, and participant of their prayers, and merits. But to proceed with our aduersaries, and to manifest yet more their hate to pietie and vertue, Doe they not I pray you, scornefully reiect, and condemne this maner of life as superstitious? Doe they not labour to make it odious, and abominable? Therfore that it may not seeme so hydeous in these blessed men, that I my make their accesse more easie euен among thele which would crye them downe with loude hooting, giue me leauue to present to thy eyes (deare Reader) their blessed predecessours, whom the holy booke of God hath marked out, and left vs their memorie as worthy to be enrolled and registred to all ages. Num.6.n.2.3. To beginne with the Nazarites, whose vowes in obseruing certain thinges not commaunded were esteemed most holy, and acceptable in Gods sight, of whom some legregated themselues from the ordinarie state of people for a tyme, and to be limited by the parties themselues, some were perpetual as Sampson. What doe Nazarites signifie as S. Gregory well notereth in his 33. booke of his morals, and the 23. chapter? But those that voluntarily absteyne

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from things otherwise lawfull, as from eating flesh  
eather for certaine daye and times, or altogether,  
from marriage, from propriety in worldly goods,  
and the like.

Are not these alsoe directly intimated in the  
33. of Deuteronomie, where the perfection and  
doctrine of the holy man of Leui is described.  
*Hebtae sayd to his father and mother, I know you  
not, and to his brethren I knowe you not, and  
they knowe not their children, these kept thy  
word, obserued thy couenant, thy iudgements a  
Jacob, and thy lawe o Israel, they shall putt  
incense in thy furie, and Holocaust vpon thine altar.*  
And the Prophet Dauid. *Psal. 44. v. 11.* alludeth  
hereunto by waye of exhortation to this perfec-  
tion. *Audi filia &c.* Hear o daughter, and incline  
thyne eare, and forget thy fathers house.

May we not say truly that Helias, Helisqus,  
and S. John Baptist led this kind of life, and  
were for it reputed of eminent sanctitie, and  
pisticie? The children of the prophets are styled by  
S. Hierome, the monkes of the old testament.  
*Tilij prophetarum quos monachos in veteri testamento  
legimus &c.* S. Hier. in epist. ad Rusticum. The chil-  
dren of the prophets, whom we reade to be  
the monkes in the old testament, liued neare the  
brookes of Iordan, vpon barly floure and wild  
herbes.

The strict liues of these holy men haue caused  
such an hartburning in the first newe Gospellers  
that they sought all wayes possible, and vled all  
the

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the shiffts they could inuent to disguise this truth. It would be too long to insist much heerin, I will only point at their expositions vpon the first chapter of S. Marke, and the third of S. Mathew where S. Johns holines of life is comed by the Euangelists and for proofe of it, his hard, and roughe garments of camels haire, and his poore foode of locusts, and wild hony is represented by them. Some of their newe glossers will needes haue men beleive, that this sort of garment, was but such as poore countrie men wore, and some others that it was a fine kind of garment which we call chambrett, which may become a minister more then of an ordinary ranke to weare. *Natus in sua catena. David Chytreus in 3. cap. Math. i.*

And Galuin in his harmonie saith of Catholiques. *Quod perfectam ferè iustitiam in externis laruis constituant & quod finixerunt Ioannem in vita solitaria abborruisse a communi viuendi more sicut eremite, & monachi.* That Catholiques do put in a manner perfect iustice in externall visards, and that they haue feyned, that Iohn in a solitary kind of life was farre from the common manner of liuing, as Eremitis and Monkes. Will they beleive our Sauiours testimony of him, whoe commonded him for his strictnes in cloathing and nourishing himself? *Quid existis, &c. Marsh. 11. v. 13.* What went ye out to see? A man cloathed with soft garments? Doth not he commend him for the contrary? And againe *venit Ioannes Baptista &c.*

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John Baptist came nether eating bread nor drinking wine, and yea saie, He hath a Deuill: out of which place it is sufficiently prooued that he liued soe vpon locusts and wild honie, that he wholie abstained from bread and wine.

Howe often doth the holy scripture commend the putting on of sackcloth, as a worke of penaunce, wherby Gods wrath against sinne is appealed? And what is the religious habit of these men, but a garment of continuall penance, and humiliatiō of themselues, soe that it may be truly saide of them, *semper mortificationem Iesu Christi in corpore circumserunt.* They beare alwaies about with them the mortification of Iesus Christ. But with what disdainful eyes doe Caluinists behold them? If your represent to them our Sauiours wordes, *Olim in cilicio & cinere pānitentiam egissent.* They had heeretofore done penance in sackcloth, and ashes. They wil aunswere you out of the glosse of Caluin vpon that place. *Pānitentia hic ab extēnis signis describitur, quorum tunc solennis usus erat in ecclesia, non quod in hanc partem insistat Christus, sed quia ad vulgā caput se inflectit.* That penaunce is here described by outward signe, because there was a solemne use of them in the church of God, not that Christ doth insist in this part, but because he enclineth himselfe to the vulgar capacity. Doth he not blowe hote, and cold out of the same mouth? He is forced to saie that it was a solemne use, and custome of Gods church, and yet that our Sauiour speakest it rather to condescend vnto the

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the popular opinion, then that the thing of it selfe  
is of any great worth, or value. The recitall of  
these monstrous words soe opposit to the practise  
of Gods holy church, and soe shamefully glo-  
sing and shifting the wordes of him that is the  
wisedome of his heauenly Father, and the truth  
it selfe, may serue, I hope, for a reproofe of such  
doctrine, and sufficient confutation of soe mani-  
fest a falsehood.

I doe the more willingly enlarge my selfe som-  
what in this matter, because it maie appeare that  
Caluinists doe not only in practise, but alsoe in  
precept oppose these mortifications. Soe that as  
we behold them swelleing in such carnall doc-  
trine, we may iustly applie to them that which  
the holy Apostle doth fortell of carnal seducers.

*Quorum Deus venter est. Philip. 3. 19.* And then  
why maie not these mockers of Catholiques for  
superstitio in these austterities better deserue to be  
taxed as Tertullian wittily and sharply inuicteth  
against them? *Quorum Deus venter est, pulmo tem-  
plum est, aequaliculus altare, sacerdos coquus, cum tota  
charitas in cacabis feruet, tota fides in alienis valer,  
tota spes in ferculis iacet.* Tertullian, *contra pyfticon*  
*lib. 5.* whose God is their belly, their lungs are  
their temple, their guts is their altar, their preift  
is their cooke, whose charitie boileth in ketrels,  
all their faith is heated in caldrons, all their hope  
is placed in their dishes. I write not this to vp-  
braide all our aduersaries with this manner of  
life, knowing well that there are many moderat  
morall,

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morall, and sober men among them, whoe are  
farre in practise from this epicurisme, or rather  
bestialitie, but I may affirme this for a truth, that  
their precepts, and rule of religion doe leade di-  
rectly to gourmandise, and belly cheare, wheras  
according to them, all restraining of meate, that  
we couett most, though it be accompanied with  
obedience vnto our holy mother Gods church, is  
accounted impious, all orderly sett fests, reiected  
as superfluous, or rather as superstitious. But let  
not Catholiques be amated or discouraged from  
practise of these things by their crie, and reproa-  
ches, but let every one embrace them, not shrin-  
king one inch in that station of life to which he is  
called, yea rather, as the prophet speaketh in his  
owne person, or the person of our Sauiour pro-  
phetically touching his enemies. *When they were  
troublousome to me, I did put on cloth of haire, I hum-  
bled my soule in fasting, Psal. 34. 13.* soe ought Ca-  
tholiques humble themselues the more, that their  
humiliation may be as a sacrifice offered to God,  
not only for themselues, but euен for those that  
out of blind ignorance or malice doe vse such bi-  
ter exprobrations. And because the liues of ble-  
ssed men is principally to stire vs vp to the imita-  
tion of their heroicall, and most christian vertues,  
let vs make that profit, and benefit of perusing  
them, that we follow them, not only in their spi-  
rituall deuotions, and mortifications, but also in  
some corporall exercises for the better witnessing  
of the other, both to our owne consciences, and  
for

*The Preface.*

for the edification of others. Let vs sett before our eyes, these preachers, whoe to rouse vs out of the lethargie of sinne, come vnto vs not vnlike thoye witnessles which shall come in the time of Antichrist ( who as S. Iohn noteth ) shall propheticie. Cloathed in sackloth, and in their whole course of life did sett their face to our Lord God to pracie and beseech him in fastings, sackloth and ashes, Apoc. 11.3. Daniel. 9. 3. and now after the winter stormes which they endured soe chearefully, and voluntarily for Gods glory, and comfort of others, are entertyayned by him which song that sweete song to his deare spouse *surge amica mea & veni &c.* Can-  
tic. 2. 10. Arise make haft my loue, my doue, my beautifull one and come, for winter is nowe past the rayne is gone, and departed, the flowers haue appeared in our land. And now they being exaltered vpon high thrones in heauen, are made partakers of Christis promise which he made to S. Peter, and to all that leauue all, and follow him. Amen I saye to you: that ye which haue followed me in the regeneration, when the sonne of man shall sitt in the seate of maiestie, ye shall alsoe sett vpon twelve seates iudging the twelve tribes of Israel. And euery one that hath left house or bre-  
thren, or sister, or Father, or Mother, or wife, or lands for my names sake, shall receaue an hundredfold, and shall possesse life euerlasting. Therfore I advise our deare countrimen, whoe haue an auersion from such religious men by the corrupt contagion of these times suckt in from their

*cradle*

The Prefaces

eradle to purge themselues from this bitter gall, and to forbear all contemptuous derision, least they condemne themselues to late when they shall be forced to saie. *Hs sunt quos habuimus in derisionem, & similitudinem improprii. Sap. 5. v. 3.* These are they whome we had sometimies in derision, and in a parable of reproach. Behold howe they are counted among the children of God, and their lott is among the Saints.

Andwhiles they shall be entreated but to suspend their disdainefull sentence, and to reade their liues with true candour, and indifference, I doubt not, but after the reading they will change their note and say that they were such, of whom the world was not worthie, *Heb. 11. v. 38.* and that they soe offered vp themselues both in body and soule vnto God, that they might saie with the prophet. *Quid mihi est in calo, & a te quid volui super terram? Deus cordis mei & pars mea Deus in aeternum.* What is to me in heauen, and besides thee what would I vpon earth? God of my hart and portion for euer! *Psal. 72. 26.*

T W E L V E



## T W E L V E   P O I N T S B R E I F L Y   S E T T   D O W N E in commendation of the rule of . the Friars called Minours.

**A**LL rules of Religion approued by Gods church, are good, holy, and perfect, and are to leade the obseruers of them assuredly to perfection. But notwithstanding some haue preeminence before others, & in some things alsoe inferiour to others because al manner of perfections can not be found equally in the same place. Non omnis fert omnia tellus. Every soyle doth not yeeld all manner of graine or fruit. The church doth appropriat this speech to euery saint. Non est inuenitus similis illi. Ther was not found his matche; and it is true. For euery saint hath had some particular grace of the holy ghost, and some predominant qualitie, which others haue not had. In like case may we truly speake of some peculiar grace and perfection of euery particular rule of religion, which is not common to others.

This

Twelue points  
This rule is commendable.

1. By reason of the authour inspired, and sent of God to publish it in his church. Whose mission was authorised by infinite miracles done by him, both before and after his death: and cheifly by that great miracle, a miracle of miracles, which was the impression of those holy stigmes and markes.

2. By reason of the matter, and contents of it. For it doth not teach any other thing, then Apostolicall, and Euangelicall life, soe that it is an imitation of the life of Iesus Christ, and of his Apostles, not only to preach, but alsoe in the manner of preaching the Gospel.

3. By the approbation made miraculously by holy Fathers by infinite declarations, and interpretations of the cheife Pastours and Bishops, & likewise generalli councells, whoe haue soe highly esteemed this rule, that they haue taken the paynes to explicat it as it is written at lenght. Which is not common to any other rule.

4. By reason of the breuitie, and fewnes of the precepts contayned in it: to witt, of such precepts as are absolute and doe oblige.

5. By reason of the great facilitie. It commandeth noe other thing in a manner, but straight powertie. For that is the principal marke to ayueth as.

6. For

## In commendation of the Rule.

6. For antiquitie sake, because it is the most auncient rule among those which profess pover- tie, with beggery.

7. By reason of the great multitude of those whoe embrace this rule. For at this time only S. Frauncis seemeth to haue more houses, and more soldiours, whoe serue under his banner, then all other orders together.

8. By reason of the simplicitie of the style. For even as the auncient Fathers doe proue the truth of the holy scripture by the lowlinesse and simplicitie of the style: soe we may produce this consideration in this rule which is composed in soe plaine a style, soe naturall, and conformable to the Apostolicall style, and soe farre from curious words or humane prudence, that those whoe reade it most saye. This is the finger of God.

9. It hath bene found soe perfect and divine, that many Religious haue made much use of it, and haue transferred many excellent precepts of it into their rules and constitutions.

10. By reason of the discreenes. For it is not soe austere, and soe rigid, as some would make it, but it applyeth it selfe to the matter or sub- ject on which it wworketh, remitting, and referr- ing many things to the consciences of the Su- periours.

## Twelue points In commendation &c.

11. By reason of the creditt, and reputation it hath with secular men, of all sorts. Poverty is not envied. And this is the cause of the multiplication. For nature hath soe ordayneed, that the least creatures are most fruitfull, and the greatest barren and vnsfruitfull.

12. By reason of the profitte which it bringeth, not only to the Professors of it, but to the whole Christian world. For it hath yeelded great numbers of great Prelats, Doctours, Martyrs and Confessours, and many other excellent men, whoe haue bene great ornaments of the holy Churche.



# THE LYFE OF THE REVEREND

FATHER, F. ANGEL

Joyeuse a Capuchin, and preacher: before his entrie into religion, Duke Peere, and Marshal of France, and gouvernour deputed by the king in Languedock.

*Of his descent, and nobilitie.*

## THE FIRST CHAPTER.

**I**T is no small honor, among men, to be nobly borne, but yet it is farre more eminent in the presence of god, when it is accompanied, with true vertue. Manie there are who shine in the one, not with our great glorie and applause: but few of them attaine to the perfectiō of the other.

A.

And

¶ *The life of the Reverend Father*

And yet notwithstanding this worldlie and transitorie glorie , in comparisen of immortall ( wherwith the blessed sowles ar glorified) deserueth rather to be reputed a dreame, or a shadewe, then anie real qualitie. For it dependeth neerly vpon the opinion of mortall men , and so consequentlie quicklie dyeth , and fadeth: when solid vertue whose perfectiō ( if it could be seen with corporall eyes) would rauish men with her eminent beautie , and doth in deed crowne them that embrace her , with immortall lawrels, whch liue and florish, for al eternitie in Paradise . For god ( who of his infinite goodnes, hath made vs heires of this kingdome, yet so that we make purchase of it by our workes , as our blessed sauour hath bought it with the price of his blood ) doth not regard bare titles without effects. For in deed the more eminent men are , and mounted aboue the commen and ordinarie rank : so much the more ar they bownd to excell others: and to mantaine their dignities, by the extraordinarie practise , of the heroical vertues of the Crosse. So that their examples, may serue to guide and conduct others , ouer whome they ar sett ( for that is gods holie ordinance ) : and so dischar- ging their duetie, they may auoyd the dangers of those dreadfull threats, whch god denoun- ceth to the great ones of this world : The mightie shall suffer mightie torments. The blessed

blest father Angel of Ioyeuse, as admirable in the one, as imitable in the other, both in the world, and in religion, knew so well to ioyne vertue with nobilitie, and so to beare hymself, that he ennobled hym self, with mainteining this happie match of the one with the other. Touching his noble descent it is well knownen, that the most honorable and noble familie of Ioyeuse ( from which he discended ) hath been and is, one of the most ancient, and most illustrious families, not onelie of Languedock, but of all France : out of which ar come manie noble and worthie persons, whose vertues and memorable employts, ar eternised by happie demonstrance of the effects, and witnessed by monuments, to the view of the worlde. The Hydres or water-Adders which they beare for their armes, subdeweved by their first progenitors ; haue serued to incite their posteritie, to braue aduentures, when they were to be vndertaken for the defence of the Churche or the state. And for evident prooфе hereof the most christian kings ( whom god hath honoured, with the title and graces of the eldest, and first borne sonnes of the church ) haue giuen testimonie of their valeur, and worthe, by conferring vnto them titles and honours due onelie to eminent vertues. For owt of this howse ar discended Maisters of the Campe, Marshalls, Admiralles, Dukes, and Peeres of France. So

that it may be rightlie called, a temple of honour, built vpon a firme foundation of vertue, and prouesse. Which consideration hath moued the princes of bloode in France, and the most princely familie of Lorraine, to search after this familie and honour it which their alliance.

During the raigne of Lewis the eleuenth, Lewis Joyeuse married Jane de Bourbon, which marriage caused great publick ioye: which it pleased god also to blesse, with happie and fruictfull islew, of the Counts of Chartres, and Boneual, ( who sprung from them ). Afterward Anne Joyeuse, Admirall, Duke, and Peere of France, married Margaret of Lorraine ( sister of Lewis of Lorraine, wylfe of Henry the third). And in our tyme, Henriet Joyeuse, daughter of Héty Joyeuse, Count of Bouchage ( who was the blessed father Angel of whom we treat ) was married to Henry of Bourbon, Duke of Montpensier ( one of the most noble grafts that ever came from that royll familie of S. Lewis ): And after his deathe ( for he dyed in the verie flower of his age ) she was married to Charles of Lorraine, Duke of Guise, who had by her, a noble and happie islew, of such towardnes, that they doe now in the blade of their tender infancie, giue great hope of extraordinarie vertue in more perfect age, when they shall know, how much it importeth

porteth them, to follow the example of their grand-father (this blessed fa. Angel) and not to degenerate, from that noble stock of Guise, from whence they at come: which hath bene renoumed for manie noble triumphes had ouer the saracens, for the honour of the croisse of Christ: and hath bene since for manie ages, as it were the sword, and boucler of the Catholick faith, in subdewing rebellious and revolted miscreants: and reducing them to the obedience of their holiemother, the Catholique, Apostolique, Roman church: Out of which there is no faithe, no pietie, no religion, no charitie, no grace, no merit, and consequēt- lie no saluation: It being therfor euident, that this familie, is singulatlie adorned with these great alliances, yet not with standing it is made more famous, by the actions of heroicall vertues, which as little bright fires, affixed to a heauenlie globe, haue so beautified the sole of blessed father Angel, that his lyfe hath bene as a wonder of rare perfection, even in the iudgement of most wise, and iudicious behol- ders therof.

He was the sonne of William Ioyeuse, a man of singulat pietie, and great courage: who was honoured by Henry the second, in admitting hym to his order of knighthood: and esta- blished hym Lieutenant in Languedoc: wher- he executed that charge, with so great pru-

dence, and moderation , for the space of ffeue and thirtie yeares; that for acknowledgement of his merites, he was made Marshall of Frâce by Henry the Third.

His mother was Marie of Batainay , a wos- man of so rare pietie, and example of good lyfe: that it may well be thought , that God ( who doth often blesse the children, for theyr parents sake) did powre the torrent of his benedictions vpon her children , for her sake. And albeit there haue bene manie excellent and most vertuous dames, which haue eyther discended of this house, or bene allied to yt : yet she was, as it were a mirroir in represêting them all; & had none of those good qualities wanting , which anie in particular , or all in generall had in them of worthie remarke.

She was called the mother of the poore, hauing merited reallie, that happie title: she did often visite prisons, and hospitalls; and was extraordinarilly charitable to those shamefast poore , who were in great necessitie , and yet did not publique begg relief, of which sort of poore, there is great quantitie.

Her affections were wholie bent to denotion, and her thoughts were not fastned to anie earthlie things , but all waies raysed towards heauen. She was free from all spott of ambition , having an auersion from the Court, liuing with all contentement in Languedock,

with

with her husband, not without singular edification of the whole prouince by the lustre of her example.

And for the Court, she had wholie abadoned all memorie, as she did all affection of it: had she not bene forced to liue some yeares ther, partlie to satisfie the desires of that pious & religious Quene, Lowise of Lorraine: and partlie to take charge of her children, who liuing then in great honour and esteeme, were to be gouerned and guided, by her presence, least the ferverour of their age might transport them, to doe other wise, then was hopefullie conceaued of them in their infancie. For her husband was fayne to continew in his gouernement, to r medie those euils, which threatened the whole Estate, and to quench the fyre of infinite troubles, which sprang from dissencion in matters of religiō, the diuel playing, the busie seeds man, in sowing the coele of errors and heresie, emong the pure wheate of true religion.

This devout and honorable dame, being thus enforced to endure the absence of her husband (whome next to god, she loued & honored most dearely): making her profit of this losse, augmented dailie, the practise of her deuotions, and mortifications, and ḡue her self to all sweet entertainment, in her frequēt and fervent prayers, & soliloquies: and not con-

enting her self, with spending the daye therin  
she made the night serue for this entertainement, as a more propre tyme, euen for the inward eares of the sowle, to receaue in trew silence, what god also would speake vnto her, The long nights, passed in this manner, often seemed to her but short, and whē sleepe seazed vpon her (which is necessarie for sustaining the frayle bodie) she took it in a chayre, not in bed; so as after she had slumbered a whyle, she returned to her holie and pious meditation, till the breaking of the daye. And then she accustomed her self, to make her first visite in the churche, where she powred owt her sowle in such ardour of deuotion, that the effects doe witnes it, by the heauenlie benediction, wher with god did reward her, in that her example kindled deuotion, in other noble dames, and obtained manie graces of god, for her self, her children, and in deed the whole realme. And hereof this is no small testimonie, that vpon the daye of the marriage, of her sonne the Admirall, when as the king, and the whole court were occupied, in banqueting, tilting, and courtlie triumphes of ioye, to shewe how theyre rejoiced in this marriage: She retyred her self, & shutt vp her self in her Oratorie, praying with manie teares & inward grones, that theyre excesses and superfluities might not provoke god to punish her children,

This

This deuout Ladie, hauing spent all the fore-noone, in the churche, (where wear principallie, to lift vp owt hertes & hands to god) she disposed of her self in the afternoone, to attend in the court: employing her selfe wholie in good workes conformable to her charitie & humilitie, & to make benefitt of those occasions, which might offer them selfes, to doe good. After her traunle (which was able to wearie, and weare owt a strong bodie) her ordinary food was, brown bread, with bief, or some other more grosse, and common meat: so that she was neuer seen, to touch those meats, which are more fyne and delicate (although her table according to her qualitie, was euer furnished with the best): refusing those meats by extraordinarie abstinence and mortification, which she (being vehemently amorous of god) did charitablie distribute, to the poore, who ar his members. She fasted all fridays, throughout the yeare: and kept precise-ly the fast of lent: & likewise from Allhallowtyde to christemas, she fasted with extraordinarie austertie. And emong her vertuous actions, one is verie remarcable, that on that daye, that she was by her friends promised in mariage: as soone as she hard of it, she prostrated her self before her parents, and not with owt shedding manie teares, besought them to giue her leaue, to enter into religio, (such loue

10      *The life of the Reverend Father*  
& affection had she to serue god, in the state of  
virginal puritie). I will not dilate my self, by  
speaking of the noble progenie of this familie  
of Batainay: It shall suffice to knowe, that it  
is a most ancient and noble howse, of great re-  
noume and esteeme, in Tourain, and An-  
iou, whence are come, the Counts of Bou-  
chage.

The noble person, William of Ioyeuse,  
hauing espoused Madame Marie of Batainay,  
had by her seauen children ( wherof some  
came to perfect age, and made their nobilitie,  
and valour appeare to the view of the world  
& so wonne the harts of manie, by their  
worthy & amiable conuersation, that their  
soouerain prince valewing them among the  
best, and noblest persons, gaue them titles,  
dignities, and charges, answearable to their  
perfection. The eldest brother was called Annas  
de Ioyeuse, who when he was at ripe age, was  
made Admiral, Duke, and Peere of France,  
Gouernour, & Lieutenant General for the  
King, in Normandie. These honours engaged  
hym to doe noble seruices, so that seruing his  
prince and Countrie in the siege of Fere, he was  
wounded in the mouthe by a harquebuse, &  
lost two of his teethe. He took manie townes,  
with his forces which he commaunded, in  
Auvergne: where he had so happye successe  
that for his valour & prudence, Henry the third  
made

made choyce of hym, to stand in the breache against Henry the fourth then king of Nauatre (who made all Guienne, to tremble for feare of so potent an enemie, as after he made hym self redoubted thorough the world, hauing put hym self into the bosomme of the churche, & acknowledged her for his mother) So there was no other thyng but the cawse of religion, & the seruice of his king, which pushed hym against so mightie an enemie. Wherin, yf the successe was not answearable to the desire and hope of the state (God in his prouidence hauing other wise disposed of yt, for secret cawses vnknowen to vs) yet was there wanting no courage or valour of his parte, as his exploits manifested in that battel principallie, at Moth S. Eloy, where so manie enemies were defeated: though, that irreperable disaster followed shortlie after, in the battell of Courtras: Where a soudain feare surprising his armie, they brake theyr order, and while his soldiers, were preparing themselfs to flight, he cast hym self into the midest of his enemies, thinking therby to oblige them to follow hym: And there sacrificed his lyfe, with manie other gallant gentlemen, for the seruice of his prince, and the defence of the Catholick, Apostolique, and Roman churche.

The secōd brother was Francis Loyeuse, the most illustrious Cardinal, whose noble and pio<sup>u</sup> actions,

12 . . . *The life of the Reuerend Father*  
actions, would deserue a volume a part , both  
for the nomber , and excellencie of them. He  
was so wise and prudent , that the great Mo-  
narch Héry the fourth , cōmitted to his charge  
the most important affayres of chistendome  
which he managed wiselie & happilie , with  
general applause , yet without charging , the  
king, or state , or cleargie with the expences of  
the dispatch of them , supporting it wholie  
by his owne reuenues and patrimonie . He  
was protector of France , & of the Capuchins  
but more particularlie of the poore , to whom  
the greatest part of his patrimonie , was distri-  
buted. He was allwaies occupied , in augmenting  
the churche , either by building of new mo-  
nasteries , or giving great sommies of mony  
to those which were alreadie begonne . And  
wheras the foundation of the churche con-  
sisteth in the knowldg of the truthe , which  
can not be gotten ordinarilie , but by solide stu-  
dies: he prouided meanes , for erecting a Sem-  
inarie , before he dyed : where there ar thirtie  
yong men , to be maintained & instructed , for  
the publick benefit of the church , and of his  
countrie. He committed the charge of it , to the  
fathers of the societie of Iesas , whose ordina-  
rie profession is , to instruct yowthe , and  
make them perfect , and accomplished , in all  
sort of good sciences. This was at Pontoysse ,  
where he thought to haue built a Colledg for  
them

them, wher his bodie lyeth, which herequired should be carried from Auignon, where his librarie also is, (one of the best in France) which he gaue vnto the fathers, with his chapel. But for diuers considerations, it hath been transported to Rouen, as a place more fitt and proper, for so good a work. I lett passe six shoulsand Crownes, which he gaue to the church of our ladie of Lorreto, for the manteinance of three french priests, and the reception of poore pilgrims; with manie legacies giuen by his last will and testament, and faithfullie accomplished by his niece Madame de Guise (Besides, those of Madame de Vidam his aunt, which came to more, then two hundred shoulsand crownes) which serueth to shewe, the pietie of so greate a Prelate, and hers alfo, which so faithfullie hath executed his will.

The third brother, was Called Henrie Toyense, who in the height of prosperous fortune, and in the middest of such honours and graces, as his prince & the Court could yield hym abandoned, and renounced all worldlie totentemēts, and put hym self in to the poore habit of a Cappucin. Which heroical and pious act, was so powrefull, that he drew instantlie by his example, a great nomber of gentlemen, who were taynted with the mallice of the corruptions of the world, to make the same holie chainge of lyfe, and to beare the croise

14      *The life of the Reverend Father*  
crosse of our blessed saviour, in this holie Seraphical order. After his entrie into religion, he took the name of Father Angel Ioyeuse, whose lyfe, and actions I haue vndertaken to wryte in this treatise; and to expose it, as a burning light, bothe for religious, and for seculars who certainly cōformed his lyfe according to his name, and was an angel in his discourse, in his zeale, in his exhortation, and in his conuersation, for the greater edification of many others.

The fourth sonne, or branche of this noble stock, was Scipio Ioyeuse, who after the decease of his father, was a liuelie and trew image of hym in valour and courage, which he shewed for the defence of the churche, and state: and succeeded hym, in his charge of the Lieutenantship of Lāquedoc. He had manie noble cōquests, and palmes of Victories in divers battells: and in the end at the siege of Villemur, where great forces comming for reskue of the besieged, and forcing hym to raise his siege, he hym self brake the bridge of barkes and boates, which were made by the enemies, to cutt of all meanes for the enemie to recoule: and putt hym self in Vantgard of his Infanterie, with his pike in his hand, till he receaued two woundes, in this noble attempt, & so fell into the riuers and yielded vp his lyfe. Whose bodie was not recouered from the enemies, till

till the yeare following, when they began to treat a truce.

The fist of the sonnes, was Claude Ioyeuse, who was Marques of S. Sauveur, who at the age of fisteen yeares, lost his lyfe with his eldest brother, at the battel of Coutras. Thus we see, the nobilitie, and eminencie of the familie, whence he discended: who was as a Phœnix dead to the world, burnt in the odoriferous spices of his holie vowes, and hyding his lyfe with Iesus Christ, with in a litle cell of retrait, and a lodging place, peculiar to god, (for so he was wont to saye to his brethren, to sweeten the yoke of religion: ) deseruing eternall honour, and renoume, in that he made so happie a marriage and true concord, betweene two things, which seeme so contrarie ( althoghhitt deede, one dependeth vpon the other) that is betwen the excellencie of Nobilitie, and the pouertie of Religion.

*Of his birth and Education.*

## THE SECOND CHAPTER,

**T**HE blessed person was borne, in the yeare of our lord, 1563. Who afterward had his holie birth in baptisme, & was presented to the holie font, by Monseigneur de Montmory Constable of Frâce; and thereto took the name

name of Henrie, which he changed for the name of Angel when he became religious. As soone, as he came into the world and was but a tender sucking infant, he gaue hopefull signes of those heauenlie graces, which appeareed afterward in his yowthe. When he grew to that age, that he was somewhat capable, of the seed of vertue and knowledg ; his father being wise and prudent, had great care to prouide for hym, a vertuous and learned maister, that his children might betrayned and sea-soned well, bothe in vertue and good learning. Theyr maisters name was Monsieur Martin, a man of eminent knowledg, and exemplar lyfe. Whose labours were approoued by the good fruictes of those seeds he sowed. Nature is powrefull, in working of greate effects, but yet education preuaileth more, hauing force often to change and correct naturall imperfe-cions and vices, and engrast sweet fruit, in a crabb stock. But when education dothe onelie help goodnes of nature, there followe then miraculous effects. Emong the rest, (being all of great towardenes), this fa. Angell, though the yongest, was most forward, who began presentlie to comport hym self, farr aboue his childish age : as yf he would then begin to laye the foundation, of those solide vertues, which shined in hym afterward. Wherfor his maister admiting his forwardenes, tooke some

some more particular care of hym, then of the rest: as in proposing more questions to hym, and more particular instructiōs now and then apart. And god who in his eternall prouidence and loue, dothe designe some to a more happie end, for his glorie, and theire Saluation, doth giue meanes and graces most fitt for that end, which often causeth, that we not easilie comprehending the reason of it, can hardlie be induced to beleue, that there are such extraordinarie actions, proceeding from those graces, if we were not eyewitnesseſ of them ourſelues.

No man beheld and saw hym, being yet but yong, who did not think that his countenance promised ſome great matter. The inward beautie of his ſowle, ſtreamed forthe beameſ outwardly. He was neuer wearied in praying, and ſeruing god: he frequented the church verie deuoutlie, and heard masse with an extraordinarie feeling. In hearing of ſermons, he was diligent to treasure vp the principall poynts, which were of moſt fruit and edification. When he was but a child of ſeauen yeareſ of age, he went often to confeſſion, and had ſo great grieſe for his little faultes and imperfections, as if they had bene great enormities. In diſcerning of which faultes, he ſhowed that he had much vnderſtanding. He chose for his Confeſſor, the Reuerend Father Robert

*The life of the Reuerend father  
de Rocqua, Guardian of the obseruant Frati-  
ciscans, whose pietie and knouledg, was of  
greate remarde. His parents took great con-  
tentement, in their sonnes deuotion, and  
thanked god for powring these blessings on  
hym: and requested his maister to foster and  
encourage hym, in all actes of pietie and deuo-  
tion. Herein they were vnlke to manie pa-  
rents, who seeke to diuert their children, from  
anie such actions, as though they foreshowed  
some ill fortune to them: and herein become  
murderers of their childrens sowles, in loosing  
the raynes to them of licentious debauchednes  
and disorders.*

It happened in the yeare of Iulibyl, that manie yong men borne of noble parents, wearied with the world, and reflecting seriuoslie vpon true and eternall contentements, moued by good and holie inspirations, took resolution to retyre them selfes into the desert of religion; and to serue god more seruentlie, and with more quiet & repose. They put their resolution in practise instantlie, not suffering those good inspirations ( after they were examined and found such) to coote, and so took the habit of the Cordeliers at Tolote. These examples, were great motiues to Father Angel, so that even then, ( being but nine yeares old ) he showed an extraordinarie desyre and affectiō, to follow their stepps. He reuealed it to his

con-

confessor, who (as he was prudent in his actiōs) sought to diuert hym from these thoughts, least his parents might suspect hym, for infusing the into his tendet sowle: but yet was he inflamed so with this fyre, that his confessot could not quench it. O how powerfull and charming are the sweet baytes, wherby god doth draw our harts vnto hym!

The first desyres of religion took hold of this tender yong Impe, by the meanes of these examples, and were strenthned in hym, by reflecting vpon those heauenly recompences, which Christ promiseth to those, who followe his steppes. But they were brought to per-  
fection, by occasion of a miraculous, and verie remarkable action. He being one daye in the librarie of the Cordeliers at Tolose, (which li-  
brarie is esteemed one of the best in France) and takyng a booke at hazard into his handes, to occupie his spirit in reading some what: he soodainlie felt an inward motion in his soule, which seemed to be expressed with a voice saying to hym; See, if yow find your self di-  
sposed, to obserue willinglie that, which is in this book. Harkening to this voyce, he opened the booke, and the first words he fownd writ-  
ten, were. The Rule and lyfe of the Friers  
Minours. Wherupon his sowle melted as it were with the sweet delights of so particuler a vocation: & his face was dyed presentlie with

a Vermilion colour, in token of this extraordinarie motion, and heauenlie grace, wherof he esteemed hymselfe vnworthyc.

Having now so inwardlie taken, and layd vp in his hart, this manner of Gods holie calling hym: he vsed all possible care and caution, to hyde this from his brethren who were in companie with hym, and therfor gaue ouer to looke more in the book for the present, least the reading of it, might giue occasion of some suspition to them. But they were no sooner owt of the librarie, and gone home, but he seeketh owt his confessor, and imparteth this matter to hym, and presentlie renewing his former importune request, hunbly beseecheth hym, that he might be admitted into their religion, sithence it was the will of god, that he should professe that lyfe. Father Rocqua was much perplexed hereat, and hardlie knew which waye to turne hym self. Therfor after he had dispatshed hym for the present, with hope of enjoying these contentmēts, whiche he sought, he entereth into further consideration of so weightie a matter, and resolueth to aduertise his friendes and parēts of it; assuring them, that if it were the will of god, no attempts and practises of theirs, woulde preuayle against it. Vpon knowledg of it by Fa. Rocqua, they thought it expedient, to diuert him from these thoughts, by sending hym from Tolose, and they

they shewed hym, what difficulties he was to vndergoe : As that he must rise at midnight, go barefooted, lye verie hard ( without putting of his clothes : ) that he must weare no linnen : & be obliged to strict obedience, contrarie to his own will. And they told hym, he was too delicate, and too weake to support this yoke : and that he should liue with farr more contentment in the world. They added besides, That hauing one brother alreadie dedicated to the church ; ther were none left for the support of their familie, but his eldest brother, and he. And to conclude, in their exhortations they signified to hym, that he was yet too younge to determine of anie such course, and that hereafter vpon riper age, and better iudg-  
ment, (if he were so minded) that they would permitt hym, to satisfie hym self. His parents were troubled hereat by reason they apprehended some secret instigation of hym to this, rather then a true vocation : which was to their great comfort, as his mother did witnessse afterward : persuading hym to perseuere constalnlie in religion, when the deuil sett his strongest batteries against hym, to draw hym back to the world, which he had so nobly and piousslie abandonned, that the memorie of that act will neuer dye. But in vayne were all the persuasions of his friendes till they remooued hym, from Tolose, and sent hym with his bro-

22 *The life of Reuerend Father.*

ther to Paris: Hoping that the change of place and conuersation, woulde also change his affection. For it is a thing almost impossible, that a yong tenderling should continew his good desyre, when the obiect is taken from hym, which first occasioned it.

Paris is one of the most famous, & florishing vniuersities in the world, for all sort of good artes and sciences, renoumed also for persons of excellent wits and rare perfections. In this vniuersitie the colledg of Nauar is eminent, and most famous, for the education of Kings, Princes and Cardinallis and the greatest part of the Bishops of France, who ar examples of pietie, and great ornaments of the church. In this Colledg was this yong plant set, as in a good, and fertile soyle.

Monsieur Guyon, Doctor in diuinitie and a student of this Colledg, was chosen to be maister to hym, and his brethren. He was a man of great note for learning, pietie, and his diligēce in framing and beautifying these yong noble witts, ouer which he was sett. In so much that this blessed father, being but thirten yeares of age, by his paynes and the happienes of his own witt, did compose so well, both in verse and prose, that manie would not beleue it to be possible, that he could doe it in such maner, till they were eye witnesse of it them selfes.

This yong noble Impe, would neuer be idle,  
but

but spent euē those tymes, which were allowed for his recreation in some particular good studies. It was held half a miracle, to see hym without a book in his haud. His companions, moued by his example, did set hym before their eyes as a pattern of vertue, sweetnes, and diligence: he would lett no daye passe with owt hearing masse, and that with extraordinaire deuotio. He communicated euerie monthe: and with that feeling, that his sowle was a fierie furnace of true deuotio and seruor, witnessed by those exhalations of sighes, and aspirations, which he had: and this was the maine and principall studie to which he bent hymself. Hauing layd all good foundatiō for more high and subtill speculations: he began at thirteene yeares of age, to enter into his course of philosophie. In which knowledg though there be manie difficulties, by reason of the obscuritie of the tearmes, and conceptions, that it requireth strength of vnderstanding, and imagination to comprehend it: yet by the benefit of his cleare naturall vnderstanding, he waded easily into yt, and quite thorough it. By this meanes he was formed and framed in his vnderstanding, to the right conceauing, of the most secret and hidden misteries of our beleefe: and in his will, better prepared, by the knowledg of morall vertues, to the practise of thē: for it is certain, as we must knowe that which is good before

weloue yt: so the greater knowldg we haue  
of it, the more feruent wear in the search of  
it. After he had ended his studies with great  
commendation, and euident proofe of the ex-  
cellencie of his witt, he was driuen from his  
colledg to the court, by the order and appoynt-  
ment of his parents where although in out-  
ward apparence he foisook his studies, yet he  
did not so leaue them, but that he retayned a  
true affection to them, hauing nothing more  
often in his discourse then learning, and in hart  
nothing more engrauen, then treu religio: and  
yet not without great admiration he ioyned  
and leagued three things together, which  
seeme to be mainlie opposite, to wit, Religion,  
Good litterature, and the Courte. For euen in  
those court actions, which haue in them ordi-  
narilie much vanitie, he shewed example of  
true pietie and deuotion, withoutt anie affe-  
ction, but a most gratiouse decencie. He was  
adorned with all good parts, which are most a-  
miable. He was courteous and affable to the  
meanest sort: sweete and gracious in his owt  
ward carriage: modest and graue in his actions:  
serious and prudent in his discours, valiant and  
couragious, in matters of execution: a sworn  
enemie of vanitie: a scourge of reuiling and  
rayling: a perfect hater of flaterie and ambitio.  
To conclude he was a mirrour, of all christian  
and morall vertues, faithfull he was allwaies

to god and his king, full of hope for heauenlie  
joyes, charitable towards god and his neighbor  
temp-rate and verie sober in his diet: a pa-  
ssionate friend of Justice, labouring with might  
and mayne, that it might be rightlie executed.  
His vertues and perfections wonne hym the  
grace of Henry the third: Who in witnes of his  
affection, made hym presentlie maister of his  
ward-robe. The princes fauor, which maketh  
men of yong yeares, more vaine and glorious,  
made hym more humble, seeking rather daylie  
to growe more in vertue, then greatenes of  
fortune. He would refuse no man, that sought  
accesse to hym, but when mēs suites were iust,  
& full of equitie, he wold hym self present  
their petitiōs to the king. Religious men, had a  
great support of hym, and he reputed it a great  
honour, to entertain them at his table. And his  
esteeme of them, caused them often tymes to  
acquaint hym, with their necessities more free-  
lie, which he relieved with incredible charitie.  
And heerin he was so much noted, that the  
king hym self styled hym, *The aduocate of reli-  
gious persons.* Thes were the dispositions, which  
were like the steppes of Jacobs ladder, vpon  
which he mounted with the Angells, till the  
king of Angels, receaued hym in his glorie,  
which is the effect and fruit of gods grace &  
meritorious workes.

*Of his marriage, and how he liued during  
the tyme thereof.*

## THE THIRD CHAPTER.

THE king in all occasions hauing abōdantlie  
witnessed his particular affection to this  
blessed person, and desyring further to cōfirme  
hym, in a stable state of those honours and fa-  
vours, which he had conferred vnto hym, (that  
he might not entertaine anie affection of lea-  
uing the world, as he had done before) : per-  
suaded hym to marriage, which was to shute  
the doore, against all occasions or invitements  
to that end. God knoweth whether he were  
bent thereto in affection, but in the end, wonne  
by the counsel of his parents, and commandement  
of the king, he made choyce by the ad-  
uise of the king of Madamoiselle Catharine de  
la Valette, daughter to Monsieur de la Va-  
lette, Colonel of the ligt horsemē: whose no-  
ble courage wel tryed by manie noble ex-  
ploytes, both within and without the realme,  
remaineth as an heritage, and is daylie augmē-  
ted by worthie acts for the defence of the  
church, and the state, in the person of Monsei-  
gneur D'Espenon, Duke and Peere of France,  
and Colonel of the Infanterie, his sonne: and  
brother of this noble Dame, whome nature  
and art

andart did striue to adorne , euен in her first birth: and her rare vertues and perfections farr surpassing her age , haue made her a pearle of her tyme, and a miracle of this age. It fell owt, by gods special prouidence, that this happie marriage was made , and accomplished, there was so incredible similitude of affections in this holy couple. For she was inflamed, with the same loue from heauen, that he was: and no lesse enemie to vanitie then he, reputing it the venime and poyson of great dames. As he in a manlie sort made no esteeme of exterior beaute; so she contrarie to the dispositiō of her sexe, detested all paynting & farding , as a thing odious in the sight of god. He was emong yong noble courtiers, a man whom all beheld as an example to follow: and she was of no lesse eminencie, emong nobledames. And now they being ioyned and tyed , one to the other by the bands of holie wedlock, and knott of mutuall loue, seemed to haue but one hart in two bodies, or one sowle in two hartes: which caused the verie same affection to all goodnes, and the like detestation and hate of vice. It is one of the wise mans sayings , that riches and possessions ar left in patrimonie by the parets: but the gift of a modest and wise woeman, cometh from God onelie. And when she is knowen forsuch in the state of her virginitie, he giueth counsel to the parents, to marrie her with a man

man of the same perfectiō , to the end that god  
may be the better serued by such a commixtiō .  
But the vertues of them bothe , did so shyne in  
the court, that they were had in such admiratiō ,  
that the greatest enemies of vertue, or louers of  
vanitie , were forced to confesse ingeniouſlie ,  
that ſucha blessed couple , could hardlie be  
matched with their lyke . Such force hath  
truthe, that it maketh the profeffed enemies of  
vertue , to confessē , and praife it .

Before they married together, they practiſed  
great workeſ of pietie ; and did as it were re-  
double their good affections , eache inciting  
the other by example . What ſhould I ſpeak of  
their particuler deuotions in their priuate cab-  
binets ? Howres ſeemed to them, but momēts ,  
when they entered into cōmoning with their  
owne hartes, and reſlecting vpon their cōſcien-  
ces, ſometymesthey were abſorpt by profound  
meditation of the prouidence of god , which  
dothe powerfullie and ſweetlie conduct all  
things, by the diuersitie of ſo manie wills , to  
the exaltation of his glorie . An other whyle ,  
they turned their thoughts from the vanitie of  
the world, where ſeing nothing but wynde and  
ſmoake , they beheld with astoniſhment, the  
blidenes of minie ſowles , which build  
towres of theire hopes, vpon ſo weake a foun-  
dation . Among oþer things they were not vn-  
myndfull, of the ſhortenes of this lyfe, and the  
diuers

diuers accidents, which as sworne enemies lye  
in wayte to take it from vs: and they discerned  
here clearlie, the infinite occasions of sinne,  
more in the court, rather then in anie place, and  
such as are able to make the most warie goer  
to slipp. And lastlie to contioll all charming  
temptations, they considered oft the assurance of  
deathe, and the vncertaintie of the tyme, with  
the accountt which must be rendered of our  
actions, when we ar to arriue at the port, and  
be disembarked out of the rotten vessels of  
our feeble bodies. Out of these good medita-  
tions it grew, that their communication, and  
ordinary speeche, was of God, of vertue, of  
good workes, and of heauen. The sweetenes  
therof so seasoned their sowles, that they never  
had speeche of the delightes of this world, but  
showed great disgust and disdaine of them.  
The sweetnes of these heauenlie meditations,  
is such that none can valew them in anie sort,  
without feeling some foretast of them here.  
These holie and blessed exercises caused them,  
one tyme, after some good discours, that they  
protested and plighted faithe one to an other,  
solemnlie, that the suruiuour would renounce  
the world, and enter into a cloyster: where pas-  
sing the rest of the dayes in religious exercises,  
should offer also the sacrifice of holie vowes to  
god, and pray for the sowle of the departed.

Can it easilie be conceaued, what measure

of

*The life of the Reuerend Father*  
of graces, their bleſſed ſoules receaued from  
heauē, or how ſweete theſe odours were, wher-  
with they were ( as it were ) perfumed, by the  
ſweete oylments of heauēlie vniſion. For what  
a miracle is it, to ſee ſuch aspirations, ſent vp to  
heauen, by a couple of ſuch yong noble per-  
ſons, wheroft the eldeſt was not yet, twentie  
two yeares of age. I know not whether from  
that tyme, they made not a vowe of chauſtie,  
and did not liue afterward in cōtinencie. God  
onelie, who ſaw their affections knoweth it.  
For the more they endeauored a ſpiritual ad-  
uancement in pietie in the preſence of god, the  
more were they carefull to hyde it, from the  
eyes of others, ſpeciallie of courtiers, where  
deuotion and pietie, are ſtyled by the name of  
conterfeit deuotion and hypocriſie. Theire  
home was a holie temple, and house of reli-  
giō; they had a careful eye to the behauour of  
their ſeruants, that they might not giue offence  
to anie, and that theiſt talk ſhould not be  
dissolute, according to the common fashion of  
thoſe, that ſerue great perſons.

Euerie morning after they had offered theire  
harts and ſoules to god, and resigned to his  
holie will all the actions of the ſame daye; they  
taking theiſt Houres ( that is their books of  
prayers and deuotion, uſed by the church) they  
ſayd their office together, ſo that they who  
heard them with out, and not ſeing them  
would

would haue sayd that they had bene, two religious persons, shutt vp in their cells, offering vp their prayers and prayles according to the obligation of their vowe: nor were they in their sowles differing from them, but in habite and profession only. They could not endure anie dishonest or wantō speeche, neither such, as was anie waye iniurious to others; which sort of talk is but too ryfe in the court: for such fruite dothe the perfect loue of god produce, that we will not onlie forbear to offend god our selues, but also procure, as much, as lyeth in vs, that he be not offended by others.

At this tyme, the Order of the Capuchines, began to be in great reputation, (as it is at this present) for the integritie of the rule of S. Francis which they doe obserue according to the rigour of the letter, euē as our Sauiour declared to S. Francis, when the religious on the montaine of S. Columbe, thought it to be austere and rigid, heard a voyce from heauen, which sayd, that it was from god, and that his wil was, that it should be obserued, according to the letter, without anie glosse. This order much reuerenced for the austertie, and for the noueltie of the religious, which were but freshlie come into France, at the instance of the great Cardinal of Lorraine, whose vertues and great sufficiencie, were well knownen by that authoritie, which he bare in the Coun-

cel of Trent, presiding there: who hauing first obtain ed licence of our holie father Gregorie the 13 in the yeare of our lord 1573. presented them to the most christian king Charles the ninth, and to the Quene his mother, who gaue them a place for their conuent, neare the Tuilleries (which at his Maiesties gardens of pleasure) in the suburbs of S. Honore: where the bones of this blessed Father rest; the same Illustrious Cardinal, hauing giuen to the Capuchins before, a place for a conuent, at Meudon, neare to his castle; after this by the conduct of gods holie spirit, (who hath a particullar care of his churche, and of Religious) they so multiplied in France, that they ar spred almost thorough all places therof: and yet they would be more if they builded conuents in all places, where they are earnestly sought for, and indifferentlie receaued all those, who present them selfs to liue in obseruance of their rule.

Now it hapened one daye, as the Count of Bouchage, comming from the towne, being in coache with the king (for the king seldome went without hym): he saw by chance, or rather by diuine prouidence, two Cappucins, who passed by with their walletts vpon their backs, he fixed his eyes a long tyme vpon them: and in the view of them felte extraordinarye inward motions of his sowle, and seemed to heare

heare an inward voyce, saying. These ar they, whome I doe chearish with all affection. The king seing hym sad and pensiue soodainly, and his eyes still fixed vpon the religious, doubted least he might imprint the in his hart, whome he beheld so intentiuelie, and sayd to hym. These ar the true followers of S. Francis, and doe obserue his rule, according to the first institution. It is true (answered the Count) and in this they ar twice happie, for they doe not onelie avoyd the enticing baites of the world, and of ambition, & vanitie, but they put them selfs into a state of more assurance, for obtayning that glorious heauenlie crowne: for as much as mortifiyng and crucifiyng their carnall appetites here on earth, they suffer with their heads Iesus Christ crucified, whose words ar deeds and can not fayle. This vnthought view of them, with other few wordes, did so inflame his affection, that he desired in his hart, that he might presentlie chainge his state of lyfe: and in stead of his coache, and rich cloathes, he could haue bene well content, presentlie to haue been on foote, with a wallet on his back. Vpon this presentlie he called to mynd, his first holie inspiration, and how god had spoken to hym, when he was but yong of age, in the librarie of Tolose, as is before mentioned.

Hence it fell owt, that he fell into some agonies of perplexitie, not knowing what to doe,

in such straights, as he was. For on the one syde, he now resolueth hym selfe, that this was the rule, wherin he should spend, and end his lyfe: and on the other syde, the bands of mariage with his deare spowse, whome he loued most affectionateli, could not permit hym, to take this course of lyfe so much wished for. But what should he doe in this case: for either he thought he must impart his mynd to his wyfe, (whome he loued more dearelie then hymself) and so inuyte her to shut her self vp in a cloyster: or els he must forsake her without taking his leaue, and communicating his intention. But this he could not doe: for the same day, he proposed it to a Capuchin, vnder an other name, and it was tould hym, that no man could leaue his wyfe, and become a religious man, vnlesse she likewise entered into religio. Wherupon he determined to attend the holie will of god.

In the mean tyme he daylie augmented his workes of pietie: gaue hymself to mentall prayer with more feruor, frequented the sacraments more often, then he did before. And for the better effecting of this, he quitted his own lodging, and bought one nere to the Capuchins, to the end, he might better practise his good intentions, and enjoye the conuersation of these good religious fathers, whome he respected, and cherished as angels sent fro heauen, and

and had them as directors of his actions. Insomuch that he did oftē assist them at midnight, while they song their mattins, and obteined by speciall priuiledg, to haue one of them for his ghostlye father, which was also granted to his wye. And who would haue thought, that this vertuous course of lyfe, should not haue bene, to his full contentement, keeping no doubt most religiouse lie Gods commandemēts, and doeing so much good, by his rare example. But God whose secrets far surpassee the weake-nes of our vnderstanding, would accomplish a greater work by hym, as we shall see in the se-quele of this narration.

While he gaue hym selfe to this vertuo<sup>9</sup> and holie course of lyfe: it pleased god to take from hym, his dearest spowse; whose decease so stroke his hart, that he grew dying to the world, as though he woulde also dye with her. She dyed being but 22. yeares of age, in the spring of her vertues, whome god took to hym, to make her partaker, of a more excellent & permanent glorie: leauing her friends much sorrowful; but that they were comforted, by the fruits of her former pietie. She left one onelie daughter, eighten mothes old, a true heyre of her vertues, who is now Madame the Duchesse of Guise, whose prudence in worldlie af-fayres, and singuler pietie, and feruour in the truw seruice of God, is well knowen,

*Of his entrance into Religion, and farewelle  
to the world.*

THE FOU'RTH CHAPTER.

**T**H E Count of Bouchage, after the deaſe of his deareſt ſpouſe, languiſhing with ſorrow, that his eyes could fynd no kind of worldlie delight, neither woule hiſ hart affeſt or loue anie thing. His loſſe was ſo greate, that he woule not entertaine anie earthlie hopes, to build on: which are as mooueable as quickſaſes: but at the leſtht recollecting hymſelfe, he conſidered that all ſuſh ſtrokeſ come from the hand of god, though we know not the cauſe of it, and the will of god therin. And therfor as the ſonne when it appeareth, ſcattereth the thick foggi e clowdes, which darkned the ayres: ſo did he chase the clowdes of thiſ affliction, and cheareſ hym ſelf by taking holiſ resolution, worthy of hiſ noble ſpirit, & gaue the cartell of deſvance to fortune, & all the miſtie brouillierie of the world, which depriue men of beholding, the trew light of the trew ſonne of eternall glorie. He diſcerned thiſe thiſes trewlie in thiſ nakednes, and barenes, which worldlings beholding with a fayre glaſſe, doe

so much desyre and admire. In so much that often tymes, he compared the world with the greate priest Hely, who sent back Samuel; when as he being called by the voyce of God, ranne to Hely. And it wil not be amisse to sett downe his verie wordes, as they were written with his owne hand, that it may appeare, that this my discourse, is fownded vpon the truthe.

The world (saith he) as an other Hely, driueth vs from it, when we ar put back of these verie creatures, which we tender & which we loue, fynding in them a thow sand disgusts, infidelities, instabilities and defects. Our friends forsake vs, our seruants mock vs, our compa- niōs betraye vs, and in the midst of all pleasures and delights, we fynd infinite sorrowes, and bitter gripings. What is this els, but to make vs knowe, that the world to which we runne doth reiect vs, and giue vs manie skornes, and sharpe blowes. And what do the it saye, but get the gone, I am not thy God: Get the gone, the good and that contentment thou seekest, is not to be fownd in me. He spake hearein as a man of great experience and wisedome, to those, who being transported with the dallian- ces of the smiling fortunes of the world, haue sworne a league, and alliance, with the gra- deurs, and prosperities of it.

This contempt of the world grew dailie in

hym, as no doubt the light of grace did growe: yet could he not execute it, by reason of many encōbrances, which followed the death of his deare spowse, I mean the discharge of her last will, which he did verie faithfullie, & the feare which he had of occasioning great discōtentment, to his friends: & incurring the kings displeasure, knowing how deare, and inward he was esteemed by hym. These consideratiōs & manie others hindered hym, that he did not so speedilic accomplish his holie purpose, as he would. But god who laugheth at the counsells and dessignes of men, & turneth them as it seemeth best to his holie wisedome, had compassion of hym, in the end; and by the sweet gale of his holie spirite (which bringeth in a perfect calme, to afflicted & troubled sowles) made hym knowe his will, by an action extraordinaire & miraculous.

One daye being occupied in holie exercises of pietie and deuotion, according to his wont, falling into remembrance of his deare wyfe, and her excellent vertues, he could not forbeare deepe groanes, which the anguish of his hart, drew from hym perforce: so that seeking to appease these inward troubles, he took his Howres, (which is his book of prayers, for so Catholiques call them) into his hands. At the first opening of his book, he fell vpō this verse,  
*Dirupisti Domine vincula mea, tibi sacrificabo*  
*hostiam*

*boſtiam laudis*: Thow hast broken my bands, o lord, I will sacrifice to the, the sacrifice of prayſe. Pawſing a while vpon the wordes (for ſo deuoute ſowles, who are exerciſed in matters of deuotion, doe frequentlie), he began to think that theſe wordes did touch hym verie nearlie: as though god had expreſſlie iſpoken to hym & ſayd, God hath broken the bands of thy marriage, which did hinder the from following his ſtepps; therfor is it moſt reaſonable, that I now obeye the voyce of his holiſt inspiration, & offer vp myſelf, as a ſacrifice to hym, which is the beſt manner of prayer, which I can expreſſe. And as he was occupied in this holiſt thought, his booke fell owt of his hand: he took it vp againe, and the ſame words again were the firſt that offered them to his ſight, *Thou haſt broken my bands, O lord &c.* Aſſuredlie faſh he, this is god who ſpeaketh. And againe being eleuated in mynd, and not heeding his booke in his hands: he lett it fall the third tyme; & yet againe fell vpon the ſame wordes, whervpon being aſtoniſhed he ſhut the booke, fell on his knees, & bathiſh his eyes with manie teares, and opening his hart to god, he uſed theſe amorous wordes full of deuotion.

O Almighty god, ſauour of the world, and moſt bounteouſ louer of thy creatures, I ſee well that thou wilt haue me, and theriſ no-

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thing that can serue me to resist thy holie or-  
donance. Thou hast possessed all the powers  
of my sowle, so that the obiects are remoued,  
which had fastened them to the earthe, and  
now they look vpward vpon thee who art the  
last end of all things; But alas ( o most gracious  
and mercifull saviour ) what is ther in me,  
which prouoking thy mercie, hath caused thee  
to turne the eyes of pittie vpon me? what is  
there in me, which might in anie sort be wor-  
thie of such a vocation? nothing certanlie, but  
great maymes, corruptions, and sinnes, which  
rather prouoking thy furie and indignation,  
should banish me from thy presence, and haue  
caused dreadfull punishment and eternal tor-  
tures. For it proceedeth from thy loue and  
mercie, that I yet liue in the desert of this  
world: thy loue hath beene my buckler & my  
support, and now by an infinite excesse therof  
thou dost drawe me from the world and settest  
my feete in the right pathe, and doest conduct  
me thorough a most perillous wildernes.  
Guide therfor, O lord, thy most wretched  
creature, and impotent seruant, doe with me  
what shall seeme best in thy eyes. I resigne my  
self wholie to thee, and cast my self into thy  
armes: frame all my actions, & conduct all my  
desires, to the glorie of thy holie name.

Thus he put on a couragious resolution,  
which he did not differ long after to execute,  
and

and to become a noble souldier of our blessed  
sauiour, & serue hym vnder the ensignes of  
seraphical S. Francis, and so to make hym self  
a pleasing holocaust before god, offering his  
bodie to hym by the vowe of perpetual chasti-  
tie, his sowle & affections by holie obedience,  
and his goods and what soeuer he most posse-  
sed, by the vowe of voluntarie pauertie. Manie  
can be content, sometymes to entertaine  
good thoughts, which put them in mynd of  
the vanities of the world, and discouer them to  
be but lesse then the shadowes of a dreame,  
they will saye, that all that the world propo-  
seth, resembleth the aples of Gomorrah, which  
ar fayre without, but smoak and ashes within:  
yea they wil call the world coosener, traytor,  
disloyall: and yet suffer themselfs to be trans-  
ported, with her enchantments & fayre pro-  
mises: but emong a hundred thowsand, it is  
hard to fynd one, which hath the courage to  
take such an heroicall resolution, but in the  
end they play the crauens, and become slaues  
to the world, and render it homage in most base  
& ignoble manner.

Hauing now resolued to put this in executiō  
verie speedilie; he entered into deliberation,  
by what meanes he might effect his purpose,  
with least difficultie. He durst not reveal his in-  
tention to anie man, for yf the king had had  
but the least notice of it, he would haue in-

C 5 terposed

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terposed his authoritie, to hinder it: and y  
his brethrē had knownen yt they wouold imme-  
diatlie haue acquainted the king with it  
Therfor he with out help of anie secular perso,  
did sett in order all his affayres of importance,  
and disposed secretlie of his howse. He gaue to  
the Reuerend fathers of the order of Minimes,  
that howse at Nijon, which he had bought  
being nere to the Capuchins, with twelue hū-  
dred french liures, for yearelie rent, (which ar  
payd to them still by Madame de Guise): obli-  
ging them to saye two masses, euerie daye for  
the intention of his mother & wyfe, and to  
mantaine a schoolmaister for the instruction  
of yowthe, at the suburbs of S. Honore: & he  
left to the Capuchins his gardens, who would  
not accept the howse; And in the end, he me-  
naged this busines so prudentlie, & secretlie,  
that he tooke the habit before anie of his frēds  
suspected anie such matter: and so gaue his  
farewell to the world, in a most noble and  
pious manner, as it may appeare by a liue-  
lie description of it, made by Monseigneur the  
Cardinal Perron of late, and happie memorie.

*The farevvel of Monsieur Ioyeuse, entring  
into religion.*

Since the happie daye is come, which  
hath not onelie opened the eyes of my bo-  
die, but hath awakened, my sleepie spirit, &  
hath lightned it with a pure and holie light, in  
showing

showing me the reposing place of my souuerain good, and sowles healthe, I will first of all giue thanks to thee, o greate god of mercie, frō the bottome of my hart and sowle, that thou hast youchsafed me this daye, this vnspeakable grace and fauor in streatching foorth thy hand, to draw me owt of this world, and the toughe and deepe myre thereof; and in putting me in the waye of thy holie will. Thou hast deliuered me from obscure and dangerous darkenes, and placed me in the brightnes of thy grace, & benediction. Thou hast pluckt me from the thralldome of sinne, to set me at libertie vnder the sweet yoke of thy holie obedience and confortable expectation of eternal lyfe Therfor let all my senses, in a perfect harmonie, and all the powers of my sowle wholie bend to the serious consideration of so great a benefitt, desire nothing, think of nothing, but of thy honour and glorie, who hast beene so gracious, and so mercifull to me; lett all my cogitatiōs be nothing but to meditate of thy great power & might: and let my sight haue no other obiect, but the contemplation of thy meritorious workes: & let the hymnes of thy glorie, be the exercise of my voyce. And as for thee (trayterous world) which hast withheld me till this daye by thy alluring baytes. I doe now defie thee, and abandon thee for euer.

Farewell

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Farewell then ( O wordlie vanitie) for I go  
now to die for thee, o fayre & pleasing place of  
restraint, wher I now make my entrie. O what  
a goodlie pallace is this? the statelie portall is  
enriched with a great crosse, adorned with  
nayles, whippes, and pincers. This frontispice  
is beset with dead mens skulls and bones. O  
braue & victorious trophies, which doe repre-  
sent, that great victorie of lyfe ouer death, of  
heauen ouer hell; by which victorie we were  
ransomed, and drawn foorth from the bot-  
tomeles gulfe of dreadfull darkenes, and death  
was subdewed which held vs captiues vnder  
the yoke of sinne, and so restored to our first  
countrie and heauenlie right. O heauenlie seals  
of eternal blisse, yee ar the due to vs, yf we will  
seeke yow vnder these braue ensignes; O pre-  
ciose & rich ornament, what Jasper, what polis-  
hed Porphyre stones, what pillers of choysle  
marble, what costlie pieces ar to be compare  
with these riches! O crosse, let me embrace thee  
the deare cloake of my sowles health: by thee  
I haue entrance into the kingdome of heauen,  
and mount aboue the high regions of the  
heauens: thou representest the whole world,  
for thy fowre poynts regard the foure corners  
of the world, which ar not saued but by thee.  
O crosse which art the ladder, which reachest  
from earth to heauen, from hell to Paradise, o  
let me cleave fast to thee, to the end, that I may

bo

be rayfed vp to the heauens with thee. O croſſe  
image of paynes and torments, which my ſa-  
uiour endured to overcome death, teach me to  
vanquish that, which remaineth of deathe and  
liueth yet in me by ſinne: and teache me the pa-  
tience, which it is behoofefull to haue, to con-  
quer my ſelf. O nayles all bloodie, which haue  
faſtened the Redeemer of the world to the  
croſſe, faſten my affeſtions vpon his paines,  
and ſettle my ſowle in that conſtant vertue,  
which ought to tame my vitiouſe deſſignes.  
Preſle downe my ſinfull hands, with the feare  
of god, to the end that they ſirre not whē tem-  
tations incite them to anie euil act: and that In-  
nocencie diſtilling downe from all partes, may  
be the blood to noorish my towle. And o yee  
whippes & ſcourges, besmeared with blood,  
make the feeling and coulour of my mortified  
and benummed bodie to quicken againe.  
Driue from about me all ſort of delights,  
which like picking flies and hornets, doe  
enuenime and wound me, ſoe that as yee  
haue cauſed the blood to flowe which hath  
cleaſened our ſinnes, ſo cauſe yee that to be  
ſpilt, which hath polluted my conſcience.  
Abate in my flesh, all delight thereof, that I  
may be new borne in puritie and ſinceritie:  
and thou o Sponge, full of bitternesſe, diſtill  
into my hart one dropp of this ſharpe loquour,  
but yet wholesome and quickening, which

my

my Redeemer tasted of at his deathe. Giue me  
a little taſt of his laſguorous paſſiō, for my ſowle  
as a ſponge hath ſo dronk in the vnsauorie and  
peſtilent humors of the world, that yf it be not  
ſomewhaſt preſſed and wrung by anguife  
and torment, it will corrupt and periſh wholie.  
And thou O ſpeare, which openedſt the holiſ  
ſydes of my ſauour, open my ſydes and pearce  
my hart, that I may ſee what fond deſyres, what  
brutiſh concupiſcencies were there ſealed: ſo  
that blood (which is the deſire of the fleſh) and  
water (which is the vanicie and incoſtancie of  
earth) may flowe euēn to my fingers, and  
mounting vp to my eyes, may reſtore to them  
the ſight of heauenlie, and diuine things, which  
my ſinnes haue conuered, with a thick ſkinne &  
clowde. After this I will put on my head, the  
crownē of thornes, as an euident ſigne, that  
thoſe who ar crownd in this world with  
thornes, ſhall wear a crownē of glorie in an  
other world. Let us then enter into his holiſ  
habitation, which is a trew Iuine, ſet vpon the  
high waye to heauen. O what magniſcence is  
ther in this baſenes, what riſches in this pouer-  
tieſ what pleaſure in this payne? O my ſowle,  
thou haſt long languiſhed, in the furious con-  
cupiſcencies of the world, now art thou atriued  
at the hauen of healthe: where thou needeſt  
not couet any thing, ſaueing that thou haſt. For  
thou haſt all things, by cauſe all things ar in  
god.

god, who is all in all, and here he offereth hym self to thee. Give me, O give me the weapons of this happie warfare that I may figh, while the daye lasteth, and that I may conquer my self, and so triumphe ouer the world. O fayre and rich robe, thou shalt couer the infirmitie of my members, and hyde the pryde of my fleshe. These peeces patched in, shall be so manie memorialls to me, of the weaknes of my nature, which suffereth it self to be stayned and pearced thoroughe on everie syde, by the filthe and corruptiō of the world, to the which I ought now to applie holie and religious meditations, and now to sowe it, and reenter it, into the diuine nature, by holie and vertuous actions. Welcome fayre girdle, though thou art grosse, yet too weake, to keep downe the garments to the bodie, that is, to subdew the flesh to the spirit, and to restraine the disordered concupisces, that they occupie not our thoughts, but may be strangled in our bosome, so soone as they ar borne. Courage then, O hart, I am now readie to enter the lists, god strenthe and fortifie me, that I may get the conquest, to gods glorie. Farewel world, Farewel.

He spake not this by words of mouth but expressed it reallie and effectuallie in all his actions: not in an ordinarie fashion, but with so much feruour, and inward contentment of fowle

*The life of the Reverend Father*  
sowle, as that the inward light sending forth  
evident beames owtwardlie, they that were  
most conuerlant in spirituall lyfe, were forced  
to saye, *Hec mutatio dextra excelsa*. This change  
of the right hand of the most highe: for what  
more strange, then to see a noble man, of that  
qualitie and rank, raised on highe with great  
honors, riche, and great in place and authoritie,  
a favorite of a king, which seemed to hold for-  
tune in his hands, and to impart of it to others,  
at the age of fowre & twentie yeares, when he  
was now in the spring of his fortunes, soodain-  
lie so changed, that he would cloath hymself,  
with so vyle and contemptible a weed (I meane  
in the opinio of worldelings, who measure all  
things by the elle of their vanitie,) and to be-  
come poore naked; and in necessities, so that  
he was not maister of so much, as the vete  
corde, where with he was girt: and to aban-  
don the court, not by anie distastre (which ofte  
casteth manie owt, to the disgrace of the  
world) but by a holie violence of loue, the most  
puissant passion of all others!

At this tyme the Reverend Father, Bernard  
d'Ozimo, was Preuincial, a man of great repu-  
tation, for the holienes of his lyfe, and trew  
sinceritey of sowle. In testimonie of his sancti-  
tie, god wrought manie miracles by hym after  
his deathe; his bodie also was fownd, a long  
tyme after vncorrupted, yielding a most sweet  
and

and fragrant odour) which is not seene at anie  
tyme, but accompanijng the bodies of holie  
men. This blessed father, gaue father Angel  
Ioyeuse the habit, admitting hym to it, the 4. of  
September, in the yeare 1587. six and twentie  
dayes after the deathe of his wyfe: who at mid-  
night went to the Conuent of the Capuchins,  
attended onelie with two of the seruants of his  
chāber, and his Chappelin, who not knowing  
whither he went, were much astonished,  
whē they sawe hym on his knees before the al-  
ter, in the presence of all the religious, and tawe  
hym cast of his cloake, stripp hym self of his  
dublett & shitt, and put on a rough habit, &  
gird hym self with a grosse corde, which man-  
ner of cloathing seemeth to be yrksome euen  
to the strong lustie labourour. O blessed sowle  
rewlie guided, and lightned by the holie ghost;  
for it was not the court, nor flesh and blood,  
which hath taught thee this lesson, but the ex-  
traordinarie grace of god, to which thou ha-  
ving opened entrance into thy sowle, without  
anie apprehēsion of a cold and sharpe winter,  
haſt vndertaken so hard and paynefull a voy-  
age, (to the eyes of the world) that the nomber  
is verie ſmall of thōſe, who haue the courage,  
to trace the ſame ſtepps.

These ar ſuch fauours, which god doth not  
to all, drawing men in diuerſe manners to hym,  
as it ſeemeth best to his holie will, and accor-

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ding to their maner of lyfe. For although infirmitie be a great means, to make us turn to god, when we forgetting his benefits, entertaine our selfs with vanities, and idle contentments, (and euen by this waye, the holie seraphic S. Frācis was called) notwithstanding, honors are an other meanes of vocatiō, and verie propre and effectuall, but much differing from the former. For the first, forceth vs by afflictions, to lyft vp our eyes to heauen: and the other maketh vs to obserue how all the pleasures & delights of the world, must haue a wormewood taist in the end, and in deed breed sorrow, and griefe. And this vocatiō, as the more excellent, taketh hold onelie of the most eleuated spirits, and the furest sowles, who doe clearelie discern truth from falsehood, and the substance from the shadowe.

This it was, that wrought with the Count Bouchage, that by reason of his feruour he was called Angel, and so commonlie afterward had the name of father Angel Joyeuse. An Angel indeed gardien of puritie, and a glasse of manie noble good sowles, which followed his stepps, as he had imitated manie infinit others, which went before hym. For this holie religion of S. Francis hath bene professed of kings, princes and manie honorable persons, and shal be till the end of the world, drawing men to it, by splendor of puritie, and integritie: which as a bright sonne, shining with great lustre, maketh the

the perfection of it in this lyfe, evident to the profane and irreligious persons, and representeth vnto them, the crownes, which ar receaved for yt in the lyfe to come.

John Brenne, Count of Vienne, of the race of the great Duke of Bullion first king of Hierusalem, after he was crowned king at Tyre, in the yeare 1210. and made Emperour of Cōstantinople, after manie trophees wonne from his enemies, forsaking the world, tooke the habitt of S. Francis, of whom a poet writh in this manner.

*Brenna vvas mightie, and great in kinglie povver,  
But yet by S. Francis habit, he clymed a higher  
tovver.*

Henry king of Cypres, after that he had a long tyme gouerned that Iland, betook hymself to the religion of S. Francis, and ledd a lyfe renowned for sanctitie: wherof the miracles give sufficient testimonie, which it hath pleased god to work, by the inuocation of hym, for an intercessour: and behold what is writh of this.

*He that vvas king of cypres, and great in vvealthe,  
Maketh bymself a Franciscan, for his sorvles  
health.*

John king of Armenia, the souuerain master of four and twentie kings, (who gouerned diverse contries of this realme, a great enemie & conqueror of the Saracens) did not make so

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much accompt of his crowne, as of that of S.  
Francis, for he forsooke the one, and bare and  
dyed with the other, as the poet witnesseth.

*Armenia wonders at their king of Royall seede,  
Casting downe his scepter, and clad wvith S.  
Francis wveede.*

James, king of Maiorica, chose rather, to be  
a poor soldier, vnder S. Francis standard, then  
to be a great king in his realme.

*Maiorica stood astonished, to see their head,  
Abandoning all delight, easing poore S. Francis  
bread.*

Peter sonne of Iohn king of Arragon, a  
professed Franciscan, was a man of holie lyfe, a  
great preacher: and preaching before Vrbam  
the fift, and the Emperor, did so ioyne eloquence  
with his vertue, that he drew manie teares  
from his hearers. He kept the rule according to  
the rigour of the letter, if anie euer did, as is  
expressed.

*O happy and thrice noble Arragonia offspring,  
who tookest the poor habit of religion, and d' est  
king.*

I lett passe Robert king of Hierusalem, and  
Sicilie: Adolph king of Holsatia, and infinit  
others, who moued by the secret gale of gods  
holie spirit, turned the sayles of their thoughts,  
and dessignes, to this holie port of assurance.  
And not to go further, haue we not this present  
yeare, here in France, the noble dessigne of the

Count

Count de Voult, isewed owt of one of the most famous and most ancient families of France, who in the height of his fortune, readie to marrie, and at the age of fowre and twentie yeares, hath giuen the defie to all the pleasures of the world, and now being cladd in the poore habit of a Capuchin, is entered into his nouiceship, in this cittie of Paris.

*Of his Noniceshipp.*

#### THE F O U R T H C H A P T E R.

**T**HE Count of Bouchage, hauing made this great and pleasing sacrifice to god of hym self; and hauing gotten and merited the name of Angel: the morning was no sooner come, but the bruit of this act, spreading it self thorough Paris, came to the kings eares, assoone as he rose: who being astonished much at this report, and stroken with great saddnes, by reason of his great affection to hym, tooke his Coche instantlie, and went to the Conuent, of the Capuchins, attended with the brethren of father Angel, who besought hym, with all humblos and earnest instance, that he wold not go owt of that Conuent; till he took their brother with hym: persuading themselues, that yf they made not vse of this opportunitie by the kings authoritie, they should never enioye the sweet

conuersation of theire brother heareafter. Therfor the king sent for the Prouinciall, and asked hym how he durst admitt hym, without his leaue, or without once aduertising hym of it, whearas he knew well what particular affection he bore hym, emong all his nobles. Whearupon he commanded his cloathes, presentlie to be brought, for he sayd that his presence and seruice was necessarie for hym.

This good father, both wise and pious, made hym no long replie, knowing that it was as hard to quiet a trowbled spirit, in the beginning of a passion, as to staye the course of an impetuous torret: and therfor layd onelie this, that he went not owt of his Conuent, nor his chamber to seek hym, nor to sollicit hym: and that he had not receaued hym, but vpon his most earnest and importunate suite, and pray-ers: so that he took heauen to witnesse, & his sowle for a caution and warrant of his, yf he chāced to make shipwrack, & losse of his sowle in the world, yet notwithstanding, the port was and should be open for hym, when he wold go forth: but he humble besought his maiestie not to laye anie such command vpon hym, as to put hym owt by force, hauing a great horror to cōmitt such a mortall offence which he could not doe, though he were to dye for it.

While he spake these wordes, he gaue charge

to

to a brother, to call hym. Who entring into his chamber, fownd hym on his knees, and his eyes lyfted vp to heauen, and melting into teares, praying hartily, bycause he had hard the noyse, & the resolutiō of the king and his brethren, who were in the cloyster. He came downe immediatlie, but much against his mynd. As soone as the king sawe hym in this habit, with his head shauen, and barefooted: he fell allmost into a traunce, with sondaine astonishment, and sondainlie so changed his colour that he could not speake, he was so ouerwhelmed with sorrowe. And in the depth of this paf-  
sion of mynd, teares as new witnesses of his singular affectiō towards hym, trickled downe his cheeke; his brethren also transported with great anguish of mynd, fell vpon his neck groaning and lamenting, professing that they would rather die, then to leaue hym in this manner. O what force grace hath in a poore sowle, yt maye appeare by the sequeale. This father sawe them weepe and lament, with drie eyes: and shewed a smiling and chearful com-  
tenāce to them, amidst their mournin̄s, for in a graue, modest, & religious manner he made them see, that he had no cause of griefe, but rather of great ioye: but that onelie he could not, but be moued somewhat, that they wear so affected.

The king at length recouering hym self, and

D. 4      fetching

fetching a deepe sighe, asked hym, what mooued hym to chose that kind of lyfe, so contrarie to his tender, and delicate constitution, which he thought could never support the yoke of such austerities? what discontentment he had receaued at the court, that he should forsake it, and enter into such a course of lyfe; yf he doubted of anie chainge of his affection towards hym: he would giue hym, as good as suraice of it, as euer anie man had. As for deuout seruynge of god, he tould hym, God is fownd euerie where, and men maye work their saluation in all places. That S. Lewis, and manie other saints had liued in the court, and yet ceased not to lead a holie lyfe. In fine, he tould hym, he should doe much wrong to this familie, yf he went on in this course of lyfe: and therfor prayed hym, by that loue & affection, which a subiect oweth to his prince, who tendereth, and loueth hym, that he would presentlie follow hym, and forsake this lyfe. What could he saye more, to abate the courage of a man of great resolution. His brethren tendered the same request, with all possible instance but all in vayne, for he had no eares, to harken to them, in this request. To the king, he made this answer.

Syr, it is not anie discontentment, that hath mooued me, to seeke this retrayte, & incited me to the contempt of the world, and the vanities

ties thereof: It is the grace of god, which in the plentie & varietie of contentments, hath made me see they ar nothing but smoake. It is not a nanie doubt or feare of your princelie affection for yow haue allwaies affected me, farr beyōd my desert. It is rather a lesson, which I haue learned of yow, which without my owne knowledg and practise, I haue also receaued from heauen. For how often, haue yow told me, when I was alone with yow, in your cabinet, and entertained some thoughts of deuotion; that this world was full of deceiptfull baits, and that ambition (as a most cruel lyones) did deuoure the most zealous: and that it was fitt to follow those vocations which we haue from god; and as all things, tend to their center, so ought we to direct all our intentiōs to god. I haue now made my benefitt of these holie exhortations, permitt me, therfor I humblie beseech yow, yf yow will doe me the honour still to loue me, that I may staye here, and so enioye my contentment, for he that loueth, wisheth allwaies the contentment of hym whom he loueth.

He spake moreouer touching the vanitie of the world, that it is a poysone which infecteth in such a maner, that the most experieced physicians in spirituall medecines, can hardis avoyd it: that it is the daughter of the first of the diuels, sister to that enemite, which he beareth

*The life of the Reuerend father*  
to man: for to follow it, is to forsake god: & to  
loue god is to detest it. God will not dwell in  
harts deuided. Besides this world is verie tran-  
sitorie, & heauen is not giuen, but to those who  
take it by violence: that it is as hard to saue our  
sowles, amidst the pomps and vanities of the  
court, as to liue in the midst of a furnace, and  
not to feele the heat, of the flames. In fine his  
wordes prouayled so much with them, that  
they were well appeased, and retourned with  
contentment, admiring the goodnes of god,  
that had endewed so noble a bodie, with so no-  
ble & heroicall a sowle.

After he had passed this first brunt, so coura-  
giouſlie to the glorie of god, and ioye of his  
angells, he mett with a more daingerous as-  
sault, which feazed vpon his powers and abili-  
ties, the first encountring onely his affectiō: for  
what auayleth it, to will and desire anie thing,  
which is beyond our reache, and which we  
can not put in execution: no man performes a  
nie thing well, to which he was not before in-  
clined in will to doe, but manie loue great de-  
sires, which surmount their strength. For the  
space of three moneths, his bodie hauing been  
accustomed, to fine and good feeding, he could  
not eate the ordinarie meat of the religious, &  
the inconueniece was the greater, that he desi-  
ring much to mortifie hym self, would not eate  
anie extraordinarie. The browne and hard  
bread

bread which was giuen in almes to the religi-  
ous, took awaye his appetite, at the verie  
sight: neither could he drinke of the claret wyne,  
for besides that it was sowre and sharpe, and  
mixt of diuers kynds; it may be he never vsed,  
to drinke of that sort of wyne. These were dain-  
gerous batteries, able to subdue a braue de-  
fender. The phisicians concluded, (whether for  
fauor, or for monie, it is not knownen that he  
must necessarilie forsake his religiō, for to saue  
his lyfe. His brethren in the mean tyme vsed  
all sollicitation they could for this end, hoping  
that by gayning of tyme, he would change his  
purpose. But the religiōs helping hym with  
their prayers, his charitie triumphed ouer all  
these to gods glorie, and the encrease of his  
merits. He cared not for death, and was not  
vnwilling to quitt the tabernacle of his weake  
bodie: hauing allreadie forsaken the world, he  
would inure his bodie to mortifications, for he  
sayd he was entered into religion for that end,  
and resolued to support all paynes and travell  
in that kynd.

His blessed mother, Madame de Ioyeuse, onelie among all his friends did passionatelie  
desire his perseuerance and to this purpose she  
visited hym often, and encouraged hym, as  
much as laye in her, being her self much adua-  
ced in the schoole of perfection: and as he wit-  
nessed hym self, the sight onelie of her, was in  
stead

stead of strong refec<sup>tion</sup>, & strengthned hym  
much in this holie course of lyfe, in despyte of  
all the brusk encounters of the world, the flesh,  
and & diuel. She set hym euerie daye two lofes  
of bread, with a litle bottle of whyte wyne,  
and god, who neuert giveth vs good desyres,  
withowt force to performe them, did distill  
downe this benediction vpon this bread, that  
with verie litle or no other meat, he passed  
the tyme of three moneths, in that rigorous fast,  
which the religious doe exactlie obserue. So  
powrefull is loue, that when it comandeth our  
actions, all the greatest contrarieties, & dis-  
gusts, are made easie and sweet. During this  
tyme he accustomed hymself, by litle and litle  
to eate of the common meat, and at the length  
gained so much of hymself, that ther was not  
anie of the religious, ( who had been never so  
hardlie bred ) that could passe with this nou-  
rishment more easilie then hymself: in so much,  
that he contented hymself with hearbs, beanes,  
pease, pulse and for the most part with bread  
and water, while others eat such meat, as was  
brought home, at the comon almes: whervpō  
he was reputed one of the most austere of his  
profession.

The morrow after he took the habite, the  
religious fathers, withowt regard of his qua-  
litie, ( for emong them, ther is no distinc<sup>tion</sup> of  
persons for their birth, be they noble, or of  
meane

meane parentage) begann to put hym, to all  
vile and base exercises, both bodilie and spiri-  
tuall, fit for the tryall of those, who enter into  
the schoole of mortification. And he withowt  
anie disdaine, or anie repining obeyed in all  
things, with great promptnes, so that he was  
the first in all these exercises, & serued for an  
example to incite others. What a chainge is this,  
that he which was yesterday cladd richlie like  
a prince, attended with manie servants, and  
obeyed as a great seigneur of his rank, the daye  
following cloatheth hym self with a course  
sack, & is comanded, to digg and labour in a  
poor maner? That he, which was serued with so  
much respect and honor, subiecteth hym self  
to sweep chambers, and wash others poore  
dishes: that he who yesterday with Ioseph bore  
swaye and rule in the greatest and weightiest  
affayres of the king, to daye with Mardocens,  
cladd with sackcloath and ashes is despised,  
and put to doe those base offices, which ar  
enioyned to Nouices, for proofe of their humili-  
tiae, and to quell their propre will, the plague  
and bane of religious sowles. What pleasure he  
took in these humiliations, it is not easilie ex-  
pressed, God which knoweth the hart, did re-  
compence hym accordinglie; and by the ef-  
fects, we may easilie conclude, his true since-  
ritie, and perfect humilitie.

It happened in the tyme of his Nouiceship,  
that

that the Duke of Joyeuse, ( his eldest brother ) and an other of his brethren were slaine, at the bataille of Coutras, for the defence of the Catholick faithe, and the state of their countrie, whose death was a cause of great mourning to all France. Their bodies according to their qualitie, were brought to Paris, & receaved with as much honour, according to an ancient manner as yf they had returned in conquest, and laden with the spoyles of their enemies. They were attended by a solemne procession, vnto the church of S. Iaques du Haulte-pas, where it pleased the king also, to assist them, giuing an ample testimonie of his affection, towards those who had layd downe ther liues for his defence: and he did not leaue them, till he saw their funeralls ended according to their merit, and valoue. Here among the religious persons, the Capuchins were present, to saye the office of the dead for their intention: among whom, ther was hardlie fownd anie one, which could recite the office without interruption of teates and groanes. Onelie this father Angel (though yet but a nouice, without anie exterior signe of such sorrow, continued the singing of the office, and kept in that great sorrow, which did more neatlie presse hym, then anie other. This death of his brethren, besides the grieve, which he had therby, was also a shrewd temptatio to hym: for he was partlie

mcoued

moued by the blood, which can not but boyle  
in such a case, and partlie by diuers of his frēds,  
who vnder coulour of consolation visited hym  
often, to take the reueng of his brethrens  
deathe. But his buckler to resist these darteres,  
was a verse of Salomon, whiche he had learned  
by hart, and had often in his mouthe; *Sonne  
vrhen thou comest to serue god stand in feare, and pre-  
pare thy hart for tentation.*

There arriued yet to hym, a more dainge-  
rous temptation, then anie of these former.  
Wheras these came not but from the world,  
and the flesh, whiche ar to be subdued by rea-  
son: but this last came from god, whome it  
pleased to take from hym, that inward guisf,  
which he had: so that all things, whiche seemed  
before sweet to hym, soodainlie became  
sowre, and vnplesaſt, for the inward cōsolatiō,  
which is as the breast whiche god maketh his  
young ones to suck, so to make them finde cō-  
tentment amidst all austerities and irksomnes  
of flesh and blood; was taken from hym, so  
that now he fell into a wonderfull drynes, and  
languour of spirit, not fynding anie gust in his  
prayers, meditations, and holie exercises, whiche  
ar as it were the Aromatical perfumes of a de-  
uout sowle. Notwithstanding all this, he cea-  
ſed not to frequent the same holie practise of  
his deuotions, neither was gods grace impa-  
red to hym hereby: for the best ſpiritualiters,

know

know well, that ther is a great difference, between the practises of pietie and deuotion, and feeling a pleasure and sweet gust therin, the one being a direct act, which tendeth directlie to god, as to the vtmost obiect: the other is an action of our knowledg, which caw sing a reflexion vpon that, which we haue donne, bringeth with it ioye and contentmēt: The first is a pure act of vertue, the second is the fruit which we gather therof: god concurreth with the first, and so by it, at the solide actions of vertue exercised: but he depriueth vs of the second, which is our knowledg, whence riseth our contentment, whence darknes cometh in steed of clearenes, and drienes of spirit in the place of affection, & heauienes in steed of ioye. For more familiar explicatiō of this, we know that he, which being extreame thirstie, shall take anie liquor into his stomach without tasting it, should certanlie drink it though he should not beleue it, because he findeth no contentment in the drinking: so fareth it, when god taketh away his comforts, we doe not cease, to exercise vertuous actions, but yet the want of our knowledg and gust, maketh vs to think that we doe not these actions.

Being in this distresse he discouered his inward affection to his superior, which is the best ar mour of defence a nouice can yse, in

anie

anie such temptations. The religious fathers assisted hym by theire holie prayers, and his vertuous mother was not wanting to encoarage hym, assuring hym that it was god who woulde prooue hym, & that he did ofte treat in this manner his best fauorits. And therfor he which doth mortifie, and quicken againe, whē it pleaseth hym, who bringeth vs to the brink of hell, & bringeth vs back according to his holie will, after he had tryed his resolution, and made hym triumph ouer all these batteries, recōpenced hym an hundredfold for these payns, and anguishes, which he sustained. It hap- pened that one night, after mattins, the reli- gious being all retired into their cells, he conti- nued in the church praying: & ther prostra- ting hym self before the alter, he forced hym self to ouercome this great desolation, wher with he was afflicted. It is not possible, to re- present this griefe, for as much as the sowle is more noble then the bodie, so ar the dolours greater, and ther is no martyrdome comparable to it, seing that martyrs inwardlie lighned by the speciall grace of god, haue fownd great con- fort in their torments, and roses emong their thornes: whearas this poore nouice, afflicted in spirit, and deprived of spiritual pleasure, re- ceaved no consolation from aboue, from whence he expected his ease and deliue- rance.

Lying therfor flatt before the altar praying  
with all the powers of his sowle , he felt soo  
dainlie, an extraordinarie motion, with in hym  
so that some sparke of that heauelie fyre, which  
purifieth the spirit , kindled so great a flame in  
his hart, that he being not able to smoothen yt,  
cryed out so lowd, that the religious who were  
at rest in their cells , were awaked with the  
noyse . O holie sowle, now is thy contentment  
come, and the bitternes of the affliction past:  
yet not so, that thou canst haue anie assurance  
from the like assaults, ouer which ( yf they fall  
owt ) thou shalt by gods holie grace triumphe,  
as thou hast allreadie. For after all these incu-  
sions of temptation, he had a violent combate,  
in debating with hym self, whether the lyfe of  
Carthusians, and their solitude, were not more  
proper & fitt for hym. But recommending this  
to god in eariest prayer, he receaued inspiratio  
from god , that he should perseuer in that  
course of lyfe, which he had now vndertaken.  
Whereupon he came to the Reuerend father  
Iulien (maister of the Nouices ) and sayd in his  
eare to hym , My Father, I haue made a vowe  
to god, to liue and dye a Cappuchin. From that  
tyme he enjoyed a sweet repole, and calme of  
his sowle. All his mortifications were pleasures  
to hym , his shirts of heyre were roses , his  
faintinges were great bakers, his disciplines were  
delights, and the grace which he receaued from  
aboue,

aboue, was so well entertained by his coope-  
ration, that he went on couragiouslie in his in-  
tended course, and was never after disquieted  
by anie accident.

*Of his profession, and manner of lyfe.*

### THE SIXT CHAPTER.

Father Angel Ioyeuse, hauing now passed  
the yeare of his Nouiceship, which is  
truelie called the yeare of probation; bycause  
euen as gold is tryed in the founrane, so was he  
tryed of god and man by all sorts of mortifica-  
tions, and so by these actions, augmented his  
grace and his merit. The tyme of his profession  
being come, that he wasto enter into an obli-  
gation with god by solemne vowe to liue the  
rest of his dayes in most simple pouertie, most  
pure chastitie, and most perfect obedience: he  
humblie requested the Reuerend father F.  
Bernard d'Ozimo, who was to receaue hym  
in the presence of all the religious on gods  
part; that he wold admitt hym emong the  
professed Religious, as he had done the  
yeare before emong the Nouices. This  
good father whose words were pearcing  
euen to the inward marrowe of the con-  
science, to make hym apprehend the vglie-  
nes of vices, and the beautie of vertue, with

the different end of the one and the other, knowing of what great importance a vowe of Religious is, by which he can not doe that vnder payne of damnation, which he might haue donne before, withoutt the least scruple of offending God: bent his persuasions with all feruour, to lett hym see the sweetnes of libertie, (which was as yet in his power): that it was a small matter to forsake our ease, and commodities, but to forsake our will, that this was a great entrepreise. He told hym that he might yet frelie enioye his cōtentmēts and the court, that he might buy heauen better cheape, and that the king and his frends woulde receaue infinit contentment thereat. In tyne, he sayd Religion was so heauie a yoke, that the most couragious did stoope to sustaine yt; that he had tasted somewhat this yeare past, but all that was but hoonie, in comparison of that, which he must suffer, as to passe mountaines couered with snowe barefooted, besides that this was a marriage, which can not be broken, so that in stead of cōmanding he must obey, abandon his owne proper affections, die to his naturall desyres, despise worldlie passions, make light of all reuilings and opprobries, embrace calomnies, loue pouettie haue no other riches, but affliction: and finallie to nayle hym self to the crosse for euer. And therfor that he should be well aduised, what he woulde doe. Her-  
upon

upon he asked hym, yf he would go back ward or forward. What couragious spirit, would not haue been daunted with this speeche?

But this blessed Nouice, hauing well tasted of the sweet liquours which the world represents, (which seeme rather sweet, then a trewlie) was so farr from being diuerted by this discourse, that contrariewise like a Palme tree, the more it is charged, the more it riseth: so he became more cooragious & resolute the before, & besought hym more instantlie for his admission. Wherfor prostrating hymself before the alter, he solemnised this contract of his profession, with vnspeakable ioye, putting hym self into the hands, of this blessed father his superior. O mutation or rather resurrectiō, to give the last farewell, to inclinations of sensualitie, and worldlie delights in this manner! This food is too hard of digestion, for a common and ordinarie sowle, it is such, that God doth not giue but to his best fauorites. His profession being made, it is alnmost incredible, how he augmented his feroor in prayer, his au-steritie in fasting, his rigour in disciplines; bles-sing god, from the bottom of his sowle, that he had called hym to this kynd o' lyfe, which cō-prised all his former benefits. These are his own words.

O my sowle, blesse our lord, and forget not his benefitts: this (saith he) is an abbrigement of all

the rest, a new creation, a new iustification; a new redemption, an earnest-pennie and gage of glorification, in fine, a consummate heape of all the mercies of god. And by a long inductiō, repeating the mercies and benefitts bestowed vpon hym, he putteth first the plenarie absolution, whiche a religious man hath, bothe from sinne, and the payne due to yt. Secondly that it cureth all maladies, contracted by sinne, to witt ignorance by an amorous knowledg of god, whiche is called Sapience or wisedome. It cureth frayletie, by the succor of superabundāt grace. It healeth concupiscene, by loue of god; and malice, by the loue of our neighbor. Thirdly a religious person is exempt, frō manie occasions of sinne. Fourthlie god hath singular care of them, and protection. Fifthlie, the perfection of spirituall consolatiōns, accōpanieth yt, in somuch that a religious perso as an eagle renueth, and trāformeth hym self into Iesus Christ, by grace in this lyfe, to be wholie changed into hym, by glorie in the lyfe to come.

To enioye these benefitts, he sayd, I would (my brethren) we did beare a singular loue to our rule, and that euerie one of vs did vse diligence for the strict obseruation of yt. The first thing that we should doe, were dailie to remember the promise we made, at our profesiō: The second is to take ioye, in that we haue made

made this promise & vowe, & daily to renue it. The third is to meditate euery daye in the weeke in this maner. On Sōday , vpo Obedie-  
ce: Mūday on chastitie: Tuesday on pouertie.  
Wednesday on Charitie: Thursday on humili-  
tie: Friday, on pennance and mortification, in  
our habit, in our sleepe, in our meate: and Sat-  
terday, on the peace, which ought to be emong  
vs. The fourth is, humblie to request our su-  
perior, and brethren, that they woulde aduertise vs,  
and admonish vs of our faultes and defects, in  
the obseruation of the rule & constitutions, to  
the end that we may amend them, and receaue  
willinglie their reproofes for so good an end.  
The fifth is, to take one day euerie moneth, for  
a generall and exact examination of all faultes,  
comitted against the rule, and to accustome  
hymself, to doe some particular penance for  
the same faultes. and in this manner, sayd he,  
we might exercise our selfs, to a trew obediēce  
of our rule, which we haue promised to keepe.  
And loe heere the frame & modele of his lyfe,  
(expressed in his owne words,) which he did  
lead frō the daye of his profession, subdewing  
still the desyres of the flesh, and making it obe-  
dient, to the spirit, by violence of austerities, &  
mortification.

The first tyme that vpon obedience he took  
anie voyage a foot, (as it is their custome neuer  
to ryde, without extreame necessarie) the

soles of his feet were so tender, that before he had gone fwe leagues, he was fayne to bynd his handkerchif abowt them, least they might be sore hurt by the hardenes of his sandalls. And in deed the payne was so dolorous, that he could not go, till his compagno was forced to procure an asse to carrie hym to the place whither they went. But after this voiage, his feet were so inured & hardened, that he went twise to Rome and being prouinciall of the order for six yeares together, he went euerie yeare three or fowr hundred leagues a foot, in visiting the prouince. It is almost incre-  
dible, what austerities he vsed, bothe at home & abroad. If as he was abroad ther was much good meate presented to hym: he wold take of the meanest sort, both to suppresse the allure-  
ments of sensualitie, as also to giue good exam-  
ple to secular persons, who skann narrowlie all the actions of religious men. He avoyded all occasions of meetings, where he thought, he might be knowen, least he might be treated better then a poore Capuchin. Therfor he choose rather to retyre hym self, to the cabbi-  
nets of the poorest sort, then to great howses, where he should be well entertained. He fasted all the eues of our Sauior, & our B. Ladie, and disposed hymself to receaue new graces, by ex-  
traordinarie and fresh mortifications: discipli-  
ning hym self, with great rigour, and conten-  
ting

ting hym self, with bread and water, which he did eate on his knees, as a man vnworthie of so good refection. And his bodie contrarie to the ordinarie manner, was nothing weakened, by these penances, but did daylie augment, & renew its forces, and contynued them without anie mitigation, euen to the howre of his deathe.

One or two yeares after his profession, the ciuill warres were so boate in France, that there was nothing almost to be seene in all parts, but the markes of fyre and sword, as was evident by infinite churches ruined, & chappells spoyled and sacked, holie altars ouerthowen, by the furie of a pretended religion. To avoyd these cruelties & insolencies, which such trowbles bring with them, besides the great disquieting of good and peacable sp̄its, the Fa. Prouincial was constrainyd to send manie religio<sup>u</sup> to Rome, among whom was this blessed father Angel Ioyeuse. This long voyage weakened hym much, together with the incomodities whiche they suffer, who carrie no moonie as the poore Capuchins a faine to doe, relying wholie on gods prouidence. When he was come to Florence, the Duke was desyrous to see hym, bycause he had hard much spoken of hym, worthie of admiration: & with the permission of the Gardie, the Duke had long discours with hym, so that the Duke

sayd openlie that there was somewhat in hym  
more then humain, which comendation made  
hym change his coulor, so humble he was, and  
loued rather contempt then prayse.

He was informed before he came owt of  
France, that the Religious Observants, had a  
habit, which S. Francis did weare, (which they  
esteemed as a pretious relique, and make great  
dainties to shewe it to anie man, being lockt  
vp in a cofer with two keyes, whercof the  
Duke keepeth one, and the Conuent an other.  
Therfor the Duke making offer, of anie fauor  
he might doe hym, according to the manner of  
great princes, he humblie thanked hym, and  
tould hym the poore Capuchins, stood in need  
of nothing, but yet being, a child of S. Francis,  
he should much oblige hym, yf by his fauor he  
might see the habit of this Seraphicall Saincte,  
which was in the custodie of the Observants.  
His Highnes granted hym this request, and re-  
quired father Gardien to shew it to hym. He  
had also this grace donne to hym, that he was  
permitted, to put yt vpon his owne habit, &  
seing it was like to his in coulor, and roughe-  
nes, in fashion, and in the Capuce or hood,  
lifting vp his eyes to heauen, and streaching  
owt his armes (displayed in manuer of a crosse)  
he cryed owt with a most lowd voyce, O god  
what happienes is this, that I haue obtained  
that whiche I so much desyred: I am now fullie  
content

content, and my sowle hauing abandoned all earthlie affections, doth regard nothing ( O my god ) but thee who art my soveraigne good, and last felicitie.

Going from Florence, he tooke his iourney towards Rome, which iourney he made with great payne and difficultie, being verie ficklie, and ill disposed in bodie, yet at length attiuing there, not without suffering greate incommo-  
dities, he seioured there some tyme, for the recouerie of his health, and restoring of his strength ( much empayred, by so long and paynfull a voiage.) The R. Father General sent hym thence, to Venice, to studie diuinitie, where he passed his course in these studies, with great admiratiō. This course of Theologie being finish-  
ed, and his dexteritie, and sufficiencie well knownen, to the R. father General, both vpon his owne, & other mens experience, he was set to Lorrain, & made Guardian in a Cōuent. In which charge he carried hymself so pru-  
dentlie ( as in all other busienes wherin he was to employe his authoritie ) that he made it ap-  
peare, he was as fitt, to comand, as to obey: as well experimented for practise, as for specu-  
lation: finallie, as prudent and iudicious, as he was austere and sharpe in mortifications.

*How he forsook the habite of his religion,  
and upon what cawse.*

### 'THE SEVENTH CHAPTER.'

**T**HIS blessed father Angel Ioyeuse, hauing continewed some yeares in Lorraine, and edified all the contrie by his eminent examples; the R. Fa. Generall, yeelding to the instant prayers, of the french fathers sent hym into Gascoigne: for they thought that his onelie presence (abstracting from his practise of singular vertue) was greatlie necessarie there: & that the whole order of religious men, would haue therby matter of great consolation, for god diuers tymes maketh vse of the motiues of our own proper interest, to put in execution the purposes of his eternall prouidence: wherof we can not comprehend the cawse, but by the knowledg of the effects. All the order of Religion wished that he might be sent into Gascoigne, but they did not foresee that he should be taken owt of his religion there, & so incur the danger to loose hym wholie. He was no sooner come thither, but he was made Gardian at Tolose, to the great contentment of all the religious, and the chief men of that parliament in that cittie, thinking it a great cōfort to haue hym for Superior emong good religious

religious men, whose parêts and brethren had obliged the whole contrie to them, by theire trauailes, for the comon good. But alas, all this ioye was but a flashe, which presentlie was gone; & a great grieve succeeding, made them loose all the confort of their former ioye. For Monsieur Scipio de Ioyeuse, Liuetenant general for the king in Languedoc, hauing lost, his lyfe in a battaile, against the Huguenots in the siege at Villemur, fwe leagues frô Tolose, all the contrie was much afflicted by his death for want of a gouernor, and principall leader the ciuill warres being there most hote. And the nobles and people of this contrie were so affected to this howse and familie of Ioyeuse, that they wold not content the selfs with anie other (whereas France had manie noble and worthy persons) but one of this howse.

Herepon, all the flower of noble gentlemen in Languedoc, who had followed his deceas-ed brother, accompanied with the chiefe men of the Parliament, humbly besought Monsieur Cardinal de Ioyeuse, to take compassion on their case, and to accept this charge, and be-come a Gouernour and father to them, in so vrgent necessitie. He desired them to excuse hym, as being verie unsitt for such a charge, in regard of his profession: and besides, he told them this were to bring in more confusion, in stead of setting better order, and to ruinate the prouince,

*The life of the Reuerend father*  
prouince, in thinking, to raise yt, and confort it  
whearas I haue more need, to be gouerned,  
then I haue experiance to gouerne others. Yet  
his compassion, and affection towards them,  
made hym think of his brother, who was rety-  
red to a cloyster lyfe, hauing hertofore showed  
hym self, in the court, with great honour and  
credit. O blessed sowle, thou art now in the Pa-  
radise of such trew repose, as can be had on  
earth, and now they enter into connsell, how  
they may put thee into the hell of troubles  
and vnquietnes.

This blessed father, thought of nothing lesse,  
then such a brunt, thoughe the diuel danced  
for ioye, thinking to haue, gayned more, by  
this market, then he did, and gaue manifeste  
signes of it, which had beene able to haue  
frighted hym, yf he had much reflected on yt.  
For one night, while he was taking his rest, vpo  
his hard couche, he hard an extraordinarie  
noyse, that the diuel made on the flowre,  
beating the ground & the tables, with his sa-  
dalls. He wakens vpon yt, & saw to his thin-  
king, a religious man full of heauienes and sor-  
row, sett in a chayre: which this enemie of  
man, had stript of his habit violentlie, and had  
put on hym a fyne shirt, with other cloathes,  
which might be fitting for a courtier. This  
vision, did not much trouble hym, bycause  
from the tyme of his Nouiceship, he had ma-

nic such: thinking it was onelie some tempta-  
tion to distract hym, and breake his sleepe that  
he might be the more vnable, to performe the  
good religious exercises, of the day following,  
little thinking, that it touched hym so neare, till  
he sawe hym self, out of his habit and cloister.

At this tyme ther liued, a verie vertuous &  
deuout damoselle, whome the glorious Saint  
Charles Borromeus did much esteeme for her  
vertuo<sup>9</sup> lyfe, and particular reuelations, which  
made her famous thorough all Italie. This ho-  
ly dame hauing had a reuelation hereof, and  
hauing had cōmunication with hym formerlie,  
when he came from Venice; knowing what a  
griefe it is, to a trew religious deuout sowle, to  
return to the world, after the trew and sweet  
delights of religion, wrote to hym, a month  
before he left his cloyster, (althoughte the letter  
came to hym, but fwe dayes after he had for-  
saken his habit) and exhorted hym not to be  
dismaid, and troubled in that he should be cō-  
pelled to returne to the world, & follow the  
court for (saith she) it is gods will, it should be  
so. But she assured hym, that he should resume  
his habit againe, and end his dayes gloriouſlie  
in that order of religion, & so conſequenlie  
should encrease his merit before god, more  
then yf he had gone on ſtill in his course,  
withowt interruption. In the end of her letter,  
she promised to remember hym in her prayers,

as

90      *The life of the Reuerend Father*  
as one that was particularlie recommended  
to her, in a second place, euen by gods holie  
inspiration.

The nobles and Parliament men, conti-  
newing their resolution taken, came the next  
morning, to speake with hym at the Conuent:  
who did coniure hym by the affection which  
all his familie had allwaies witnessed, towards  
their prouince, and by the charitie, wherwith  
they doubted not, but he was inflamed to-  
wards his neighbor, to take cōpassion of a mil-  
liō of sowles, which were in dainger to be de-  
uoured of the roaring lyon, and in most despe-  
rate case for want of a Pastor: and therfor they  
besought hym instātie, to laye down his habit,  
and take vpon hym the charg of his brother  
and to stand in this breach for their defence,  
against so dangerous enemies of the church.  
This their request made his hart bleed for sor-  
row; for on the one syde, the great distresse, of  
gods church mooved hym to the quick: on the  
other syde he had a wōterfull relucētation, &  
stryfe with in hym self, to quitt his trew  
contentment of his solitarie & religious lyfe:  
wherfor he spake to them in this manner. My  
masters, your intention is verie commendable,  
& your dessigne, full of zeale, for the commō  
good. But I pray yow remember, that I am a  
religious man, that I haue wholie abandoned  
the world, and that I haue obligēd my self vn-  
der

der payne of eternall death, by a ſolemne vowe  
in the presence of god and the church, to liue  
& dye a follower of our Seraphical father S.  
Frācis. Judge yee therfor, of how great a cryme  
I ſhall be culpable, yf I break my vowe, & be-  
come a bāquerout to my religiō, which I haue  
profefſed<sup>to</sup> God, who can not be the author of  
ſinn, & puniſheth often the ſinnes of the pa-  
rēts in their childrē, & of the Paſtors in ſmiting  
their flock, in ſtead of defending this prouince  
from the hands of their enemies (as it is meet  
to think, that this is gods hand which is vpon  
vs) may forſake it, & leauē yt, to the ſpoyle of  
the enemie, for my fault. Yow haue manie  
noble, and worthie men, of great iudgmēt, and  
experience) make vſe of them, who ar able to  
ſteed yow, much more then a poore religious  
who will be ſkorned of thofe enemieſ: reioy-  
cing alſo, to ſee monaſteries & religious howſes  
made emptie by them, it being one of their  
maſine proiects. This was all they could gayne  
of hym, at this tyme: yet they ſett a watch vpon  
hym, that he might not go, into anie other  
place, purpoſing to take hym owt by force, yf  
no other meaneſ would preuayle.

In the meane whyle, there was a ſolemne  
and publicke meeting, of the nobles, the pa-  
liament, and religious men at Toloje, in the  
hall of the Archbūſhop: who after they had de-  
bated this matter verie ſeriuouſlie, concluded

82      *The life of the Reverend father*  
with one cōsent, and voyce, that in such a publick necessitie, he was bownd in conscience, (seeing that all the Prouince, allso defyred it) to quit his habit, and to take a sword, and serue the weale publick, which was to be perferred, according to the rigour of deuine & humaine lawes, before his owne particular good. They went therfor againe the next morning to the Cōuēt, with full resolutō, to take hym foorth; and there they enforced theire requests, with all vehemencie, & demanded his assistance, and presence, but for a tyme, promising, that they would aduertise his holienes of yt, & obtaine his leaue, as they did. For he sent his consent, with the resolution of two Cardinalls, Bellarmin, and Baronius, who were of opinion, that this act was lawfull and expedient.

This was the last blowe which made hym yeald, seeing also the cries & lamētation of the people, who had besett the Cōuēt on all sydes and cryed with a pittie full voyce, and able to mocue anie mans hart, We will haue Fa. Angel, for our gouernor: and in case he wold not descend to theire requests, they threatned to take hym by force, & burne the Cōuent. How then was he able, to resist this powerfull call of the people, which may be well thought to be the voyce of god. he replied onelie, that his purpose of entring into religion, and forsaking father and mother, and his onelie daughter, in the

the cradle, ( the greatest obiect of his earthlie contentments) was to resigne hym self, wholie into the hands of god, and to avoyd by all possible meanes, the occasions of offending hym: which rather thē he would doe, he would vndergoe a thowsād deaths. But since the learned Cleargie men, were of that mynd, that he was to follow gods will therin, he protested, that he did leaue his cloyster vnwillinglie, & that yf ther were anie offence to god, that they should and must beare yt, and answer for hym. So weeping bitterlie, after he had embraced all his religious brethrē) who for sobbing & weeping were not able to speak to hym ) he forsook his habit, and sayd(being drenched in the bitterness of sorrow ) fare well my repose and my comfort.

The next morning he came foorth in a black suite, to witnesse his inward mourning, & his brother Mōseigneur the Cardinal, Archbushop of Tholose girt hym with a sword. All the nobilitie, Presidēts & counsellours of the Parliament rejoyced exceedinglie at this sight, and persuaded thēselues, that hauing obtayned his assistance, peace was allreadie mayde & concluded. They came to hym, to congratulate hym, with all signes of great chearefullnes, & thankfullnes to hym for this fauour, making solemne protestatiō, that they wold dye at his feete, what soever enterprise he should vnder-

take. His answer was short, but pithie, and comfortable. Yow know ( saith he ), to satisfie your importunate request that I haue forsaken my earthlie paradise, to returne againe into **Ægypt**, and into the desert of trowbles and vnquietnes, for the seruice of god & his church & **Frâce** in generall, & particularlie your contrie: this actio is sufficient to make yow vnderstand, my hartie affection towards you, I hope, the heauens will fauour vs so, that the clowdes and foggs, which threaten a terrible storme and tempest of warr, shall be dispersed by the bright beames of the sonne, and spring of a holie and assured peace, to the end that I may returne, to my former repose, and there end my dayes.

From thence, he went to a great place in the cittie, called **S. Steuens**, where he was receaued of the people, with great shewes of ioye, & contentment. Among all his excellenter perfections, this was wothie of admiration, that he had so vniuersal a spirit, & pliable to what he woulde bende yt; that continuallie being vnted to god by loue, and by his inward thoughts, he gaue satisfaction to euerie one according to his demands, for he had, no sooner taken his sworde, & fashoned the heyre of his head and beard in an other manner, but he gaue infinite contentment to all the nobles, who came to salute hym, and so behaued himselfe to euerie one of them according to their rank and qualitie, in that graue

and decent manner, as yf he had never lived a Cloyster man. He shewde also in his naturall sweetenes, (which represented somewhat a religious person (a gate & port full of maiestie (as the qualitie of a gouernour and Captaine requireth, to keep soldiers, within the bowdnes of their dewtie ) that following his guard emong the nobles, manie did obserue something in hym, more then common & ordinarie, which made hym much admired and honoured of all.

Shortlie after, seeking all meanes, to reduce things into order, he assembled the states of that prouince at Carcassone: where he entered into treatie, for a truce for three yeares, with Monsieur Marischal Montmorency, his god-father and kinsman, one of the most braue and noble Seigneurs of his tyme, who was afterward for his merits, honowred with the charge of Constable of France. This truce, bringing peace and quiet which had been so long wished, was so sweet and gratefull to each partie, that they bothe did magnifie the mediatour of yt, perswading themselves that god had sent hym, as an Angel of peace, and for their deliuerie. And in deed this particular truce in Languedoc, drew on the like thorough all France: & after the happie reduction of Henry the fourth into the bosome of gods holie church, this truce grew to be a peace, so that ther followed a perfect calme.

While these affayres were so prosperouſlie  
menaged, by this blessed Fa. Angel, our holie  
father the pope, being aduertised, of his pru-  
dence, & dexteritie, in directing of affayres of  
importance, and of what authoritie and credit  
he was, and how necessarie his presence was,  
for the gouernment of Languedoc, to the end,  
that he might ease & cleare hym of anie scruple,  
which might happilie rise in his mynd, by reaſon  
of his first profession, he chainged his vowe of  
a Cappucin, with that of the order of S. John  
of Hierusalem: and ſent hym, vpon his own  
proper motion, an Authenticall Bull, by which  
he did fullie absolue hym, fro the vowe which  
he had made emong the Cappucins, giuing  
hym power, to ſucceed, ſell, buy, poſſeſſe, and to  
performe other ſuch actions; as yf he had never  
beene religious, onelie marriage excepted,  
which is forbiddē, by the vowe of the knights of  
Malta. This bull was executed by Mōſieur the  
Bishop of Lodene, Bishop of Carcassone, who  
is latelie deceased; who at that tyme, being af-  
flicted, by a Commanded of Malta, gaue hym  
the whyte croſe, to the great defyre, and con-  
tentment of the whole order.

All this could not alter his purpose of reſum-  
ing the habit, those ſpirituall comforts which  
he had taſted in that lyfe, were ſtill imprinted  
in his hart, and although he was owt of his  
cloyster, and abſolued from the obſeruing of

his

his vowe, yet did he practise the most principal actions, of that lyfe, when he could haue fitt opportunitie; to witt, the fastings, disciplines, & other mortifications, by which he conserued his trew deuotion, and affection to this lyfe. he had besides his vsuall seruour, a dowlle rāpart, which was able to resist the assaults of the world. For his blessed mother, as long as she liued, ceased not, as a holie S. Monica, to shed manie teares for hym, and to offer vp her prayers daylie to god, for his returne to religiō. Besides a learned & vertuous father of this order, exciting hym often, by liuelie and pressing remonstrances, & pious exhortations, kept hym waking, that he fell not into anie profound lethargie, into which the world casteth her best fauorits.

Abowt the end of the trowbles of France, his mother Madame Mareschal, departed this lyfe at Tolose, the mirrour of all vertue & pietie: who making an end conformable to her lyfe, left great occasion of mourning, to all France for her deathe. He assisted her allwaies in her last sicknes, with great edification; and took her blessing, and her speeches, euen to the last gaspe: which were as goads to hym, to sturr hym vp, to the loue of god, and living flames of that inward holie fyre, which consumed her sowle, and most certain pledges of the glorie, which she was to receaue after her decease.

After this he went often to Paris (the trowbles being now happilie ended) where he was entertained of Henry the fourth, as the perfections and qualitie of so worthie a prince did merit, who confirmed hym in all his charges and dignities of Duke, Peare, and Marischall of France, Liuetenant generall in Languedoc: & he caused hym to take againe the order of the holie Ghost, which he had receaued before of Henry the third, in the institutio which he had, when he forsook the world. In these iourneys to Paris, he treated with the kings consent and fauour, the marriage of Madame Henriet de Joyeuse, his onelie daughter, with the most illustrious prince Henry de Bourbon, duke of Montpensier which marriage afterward being accōplished, by heauēlie benediction brought foorth, a most noble plant, Marie de Bourbon, Madamoselle de Mōtpensier a princiſſe of our tyme, & a trew image of the perfections of her father and mother.

*How v he took againe the habit of a Capuccin.*

THE EIGHT CHAPTER.

**N**ow when as all things went on so prosperouſlie, with this blessed father: no man thought, that he would once haue dreamed of returning to his former lyfe; and the rather because he seemed in owtward appearance, to court these fauours of his prosperous successe in the world. But even at this tyme had he a perfect remembrance, & memorie of his new co:

testament past, which as a waking ghost, seized his imagination, and hindered entrance for anie other thoughts, which sauoured of the world, or of ambition. He was so wise, that he knew well, the inconstancie of all worldlie things, & how weak the foundation is, when we build our hopes vpon them: & therfor how soever he might in owtward shew, prudentlie seeme to look chearfullie vpon the world, it was for no other reason, but to carrie his purpose, as secretlie, as he could, neither was it the scruple of his vowe, which causid hym to retyre hym self, for he was well assured of the sufficiencie of his dispensation, euen in the iudgment of the most learned. So that it was onelie the loue of god with a desire of trew conformatie with him, which causid hym to be nayled again to the crosse of au~~st~~orities, and to vndergoe his first mortificatiōs, and to make his returne more honorable then his first entrie, by how much he did forsake greater dignities, & honorable charges.

He reuealed his intention, to a father of the same order ( who preaching in Aduent, & the whole Lent, at S. Stephens, (the Metropolitan church of Tolose) stirred vp manie to deuotion, by his learned discourses & feruor. This father misseid none of his sermons, what businesse soever he had, & he heard hym oftentimes with teares. After his sermon, he tooke occasiō to see hym, and conferred with hym, abowt some

*The life of the Reverend Father*  
poynts, which he had more particularlie noted; he congratulated hym of his manner of preaching, saying that he preached, as a trew apostle, reproouing vice, & exhorting to vertue, withoutt those curiosities, which manie affect, which indeed ar rather beseeming a theater then a pulpit. In the end, after manie vi-sits, he opened his hart to hym, & communica-ted to hym, his firme resolution, to resume the habit. To that end he required the ayd of his good prayers, & of his counsells, because he saw manie blocks in his waye, which were hardlie to be remooued.

This father knowing well, the course of the whole busines, delt with hym wselie, & deli-berately, and woulde not approoue this motion, dowlting as he towld hym, least his retraint to religious lyfe, might prejudice the publique peace, He sayd that god had drawen hym once owt of the wold, to make hym vnderstand better the vanities of the world: to the end, that returning againe into the world, he might stand more warilie on his guard, & not be so easily surprised of those enemies, which cap-tiuate the greatest part of noble persons. He towld hym also that heauen was not only for religious men, that he might verie well saue his sowle in the world: & with as much me-rit in the vocation & profession in this noble & illustrious order of Malta: & to conclude, he persuaded

persuaded hym that he might receaue more cleare direction from god, in a busienes of so great import, which did concerne his saluation, & the conseruation of a state, to frequent the B. Sacrement, often to this end: & then no doubt, but god would concur extraordinarilie, with those actiōs of pietie, & lighten hym so by encrease of new graces, that he should perfectlie vnderstand, his holie will.

Shortlie after he chose Fa. Ignace, an Italian, of the companie of Iesuſ a man of singuler learning & prudēce for his cōfessor, to whome after his confession, he reuealed this his intention. This father (who had verie little knowledg of hym before, thought that this was such a desyre, as would leefe the edg vpon anie occaſio of a litle opposition: & that he might as easilie be diuerted from this purpose, by cause his frends had powre over hym, to caufe his conming foorth of the Cloyster. But afterward he was of an other mynd and wondered at his strong resolution, and saw that his constancie was much to be honoured & admired. Some moneths passed on, that he vſed to communicate, all feaſts & Sondayes, commendng this affayre to god. And he found that the violence of this affectiō grew daylie more & more: inſo-much that he fell to importune that R. Father returning this aſſwre (as admirable as remarkable) to his oppositions. *Father, I doe beleue*

*The life of the Reverend father  
that manie wwork their saluation, in the wworld, be  
god wwill not saue me, but in religion; allwaiers setting  
before his eyes, that dreadfull sentence of ho  
lie scripture, wwhat profiteth it a man, yf he gayn the  
wwhole wworld, and leesse his soule.*

After he had deposid his habit, he kept dearlie  
the; peaces wwhich he held verie pretious, the  
rule of S. Francis, & a Discipline, wwhich arin-  
seperable companions, to all Capuchins: the  
one is to haue allwaiers in memorie, what they  
haue promised, the other to mortifie the  
fleshlie appetits: the one & the other that they  
may be conforme & like to their father. The  
third thing, was a book of spiritual exercises,  
verie proper, to the most perfect spirits. He  
begann from this tyme, to make these things  
more familiar, & ordinarie, then before. wher-  
upon his nearest frends & people of his owne  
house, seing hym to withdraw hymself often,  
to solitarie retraicts, and to avoyd all occasions  
of keeping companie, & to passe most part of  
the night in his priuate cabinet, they began to  
dowbt, least he was projecting with hymself,  
a second rettayte to religious lyfe. Moreover  
he contented not hym self with this, but labou-  
red to stow hym self, with some books of ser-  
mons, & others of deuotion, which he could  
not read in the daye tyme, by reason that he  
was verie warie to conceale his purpose: &  
therfor he spent that tyme of the night in rea-  
ding

ding those good books, which was ordained  
for his repole.

It happened one night, after his seruantes  
were retyred from his chamber he attempted  
that which he had doone, whē he was but nine  
yeares of age, to witt, to take yt as from the  
mouth of god, and to know perfectlie his will,  
by the first words which he read in the ope-  
ning of the book. O good god, how admir-  
able art thy secrets! At the first opening & viue,  
he happened vpon the words of the Reuelatio,  
which were in the sermons of the learned  
and subtile preacher Birōte. *Be myndfull, vvhence  
thou art fallen, and doe penance, and doe thy first  
works.* He needed no exposition to applie this  
to hymself. The next morning he told the Fat.  
Capuchin (comming from his sermon:) My fa-  
ther, god hath giuen me better inspirations,  
then ever I deserued: but he never spake so  
clearlie to me, as this night past. I must be ve-  
rie deafe yf I hear not his voyce, & verie igno-  
rant, yf I doe not vnderstand yt, and so tould  
hym what had passed. And certainlie there is no  
man but will iudg ther was something extra-  
ordinarie.

This was at the beginning of lent, during  
which tyme he daylie augmented his deuotiōs.  
He vndestood shortlie after, that the R. Fa-  
ther Hierome of Sorbo generall of the Capu-  
chins, was to come this yeare, to make his vi-  
site

site in France, which gaue hym great consola-  
tion, conceauing that by speaking with hym, he  
should easilie obtaine his request, without  
danger of anie noyse to hynder yt. But this  
good father went not beyond the Conuent of  
Carcassone in the prouince of Toloze: wher-  
upō he wrote to hym & acquainted hym with  
his purpose, and earnestlie requested the father,  
to whome he had opened his hart, to carrie his  
letters to hym, being now to go, to the gene-  
ral Chapter. In these letters he besought hym  
with al the powers of his sowle, & by the vowe  
which he had made to S. Frācis, that he would  
receauue hym againe to their order, and send  
hym his obedience, to take the habit in that  
prouince, which he should iudg the most com-  
modious for avoyding of diuersion & of trou-  
ble.

The R. Father General receaued his letter  
verie louinglie, & wondring at his zealous  
māner of writing, sayd, that he was conducted  
& guided infalliblie by gods holie spirit, yet he  
did not giue hym, but one half of that content-  
ment, which he hoped for. He mayde hym this  
answer that he was verie desirous to gratifie  
hym, for the honour and the benefit which  
would redound therby to the order: but by-  
cause he had bene dispensed withall by our holie  
father (who did not giue such dispēlatiō but  
for a greater good, he could not receauue hym,  
till

till he had aduertised the Pope therof, & receaued his cōsēt. This auswer perplexed him much for he was afryd , least his holienes wold not yeald his consent, without communicating the matter to the king, and he had no hope to procure the kings consent. he not with standing determined, to send expresselie one of his own seruants , who carried letters from hym to our holie father Clemēt the 8. and to the protector of the Order , who was the Cardinal of Saint Seuerin. In these letters he declared his dessigne & his humble suite , shewing them that he might put it in execution without anie preiudice to the state. He coniured them with all earnest submissions , that a child oweth to his father, or an inferiour , to his superiour , that they would permit hym to follow those good inspirations, which god had giuen hym: & that he could not differ it anie longer, without eminent peril of his lyfe, so great was his disgust & irksomnes , which he had of the wortl. These ar the holie violences of pure loue, not to fynd anie contentment, but in the possession of the obiect loued, whose absence is insupportable, bycause it carrieth with our hart, all our affection , the strongest passion of the sowle.

His holienes was much astonished at this deuotion, & after he had well considered this affayre, with all the circumstances, perceiving that he was certainlie moued by gods holie spirit

spirit to this act, he cūmanded the protector to  
signifie to hym, that yf he did iudg in his con-  
science, that his assistāce was no longer neces-  
sarie for the contrie of Languedoc, he was wel  
content, that he should resume the habit: but  
he exhorted him that as yet he woulde proeceede  
very aduisedly, least his permission being  
obtayned, vnder a false pretext of saving  
his lyfe, might occasion eternal deathe. and  
afterward exciteth hym to perseuere in  
this holie purpose, which God doth not  
recompence, but in the end: and vpshott of the  
work: that he was like to be an adamant, to  
draw manie affections after hym: and to con-  
clude, that God, and his holie church should be  
exalted by this worke, & to this end gaue hym  
his holie benediction.

This being so past, the R. Fa. General, sent  
hym his obedience, to take the habit in that  
prouince, where he was most inclined in his  
deuotion: & the yeares, which he had passed in  
the world with the popes dispensation, for the  
defēce of the church & the state, were allowed  
to hym, as yf he had spent them in religion: for  
he went not owt but by violence, & against his  
will: & he confirmed to hym the title & office  
of a preacher, which the R. Father Policius Ge-  
neral, had giuen hym before he left the habit.  
These letters retiued hym, which was half  
dead before, by apprehending, that he should

the title & office of a preacher, which the R. F. Polis<sup>o</sup> Gen. had giuē him before he left the habit.

These letters revived him, which was half dead before, by apprehending, that he should be refused. He had no sooner receaued them, which was in the moneth of June, but he present- he prepared himself, to go to Paris, and to set in order all his affaires: & likewise, that seing Mō- sieur de Montpensier, & Madame (his daughter) he might taske his last farewell of them, yet so that they shuld not know he took his farewell.

It fell out in the mean tyme, by gods prouidence, that this good father, to whome he had revealed his purpose at Tolose, was sent by Fa- ther Generall to preach at Paris, at S. German of Auxerrois, which was much to this good fathers comfort and ioye. He took this for a certain presage, that it was gods will, that the good father should assist hym to the end, who- me he had vsed in the beginning. And so he had cause to think; for after he had long consid- red, what prouince should be most conuenient, for hym to make his new retraint, and after maine conflicts, between the flesh, and Reason (where of one required a place some what re- move, the other counselled him to choose a place neare his home, because he might not be depriued of his dearest frends, by distance of place, at last he concluded to goe to Suisse to take the habit, that so by distance of place, he might not be troubled with ordinary visits,

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which often occasion other dangerous distra-  
& tions to Religious men. This consideration  
therfore, moued him to incline to goe to Suisse,  
but he was dissuaded by this good man, who  
shewed vnto him effectually, that his retraict  
in the face of the court, would be much more  
edifying and exemplaire, and that his absenting  
of him selfe, would argue pusillanimitie and  
want of courage: that he neede not haue any  
other visits, but such as he would, and that such  
a spirit as his was, did not incurre danger, to  
be diuerted by any perswasion. And besides all  
this, that his presence would be very necessa-  
rie, for the consolation of Monsieur de Mont-  
pensier, & Madam his daughter who without  
doubt would be farr more afflicted, if they were  
not only depriued of his conuersation, but also  
of the fruit of his vertuous counsells. Where-  
upon resting vpon the aduise of this good fa-  
ther, he wholie submitted him selfe to the dis-  
position of the fathers of the conuent of Paris.

This consultation for choice of the most ex-  
pedient place for his reception, continued from  
S. Francis day, to the first weeke of Lent, du-  
ring which space of time, he disposed of his  
worldly busines: and in the end it was conclu-  
ded, that he should take againe his habit in the  
conuent of Paris, for the reasons aboue speci-  
fied. And althoough he was a little otherwise in-  
clined in his owne iudgment, fore-seeing the  
extraordinarie importunitie of his friendes in  
this

this case, yet to shew himselfe truly obedient, as well out of religion, as in the same, he resolued to follow their aduise: and he put this in execution so dexterouslie, that his owne familie, vnderstood rather his retiring from that course, then any will and affection to returne. For the second Munday in Lent, anno 1599. the kinge being at Monceaux, he accompanied in the morning Monsieur de Espernon his brother in law, who went to the kinge, and brough him on his way a league from Paris, and sent with him, one of his officers, who carried a pacquet of letters from him to his sonne Monsieur de Mountpensier. where amonge other letters of compliment or consolation there was one for the kinge, to whom he gaue to understand, that it was Gods will (all things being settled in good peace) that he should returne to the centre of his repose, from whence he was taken, by the violence of afflicted people. Wherfore he humbly besought his Maiestie, that he would be pleased to approue the same, giuing him most humble and infinit thankes, for those offices and dignities, which he had bestowed vpon him, all which he now right humbly resigned againe vnto him, protesting to be perpetually mindfull of him, in his prayers and sacrifices.

It is needles to aske, whither the Kinge and the whole court were astonished at this newes, for the better to conceale his holy designe, he

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seemed for a while, to loue the world with as  
much passion as others did. In the meane while,  
the same euening, after he had mad<sup>e</sup> an Inuen-  
torie of his goods, with Monsieur de Marnes,  
and ordered the priuat affaires of his house, he  
retired him selfe to the conuent all alone, a-  
bout seauen of the clock, giuing charge to two  
of his seruants, that they should not open the  
doore to any, whosoever came to knock there-  
at, and to answere them, that he did retire and  
rest him selfe, and that the next morning after  
the sermon, they should know the cause of his  
retirement. O blessed rest, the earnest of eternall  
life, far different from that of the most  
part of worldly men, where the images of de-  
sired obiects trouble the imagination, & cause  
drame<sup>s</sup>, which vnder the pretext of procu-  
ring a happie rest, produce eternall miserie to  
their conceiuers.

After some houres spent in prayer, solacing  
himselfe with the Angells, abour eleuen of the  
clock before midnight, he tooke againe the  
habit before the high Altar, with vnspeakable  
joy, and melting with inward contentment of  
hart, he renewed his profession, and his vowes,  
in the presence of all his bretheren, protest<sup>ing</sup>  
that he would die in the practise of them. And  
as they would haue had him to stay vntill the  
morning, for the making of his crowne and  
razing of his haire conforme to the rule, he  
most earnestly requested father Alphonsus,  
viccar

viccar and superior in the absence of the Gardian, that he might be dispatched out of hande, so that he, might see nothing about him in the morning, that should sauour of the worlde: so desirous was he, to make this exterrnall change, being already quite changed, and inwardly transformed in his soule. His crowne being made, he went to the quire to singe Mattins, with the others (their custome being to rise at midnight to render praises vnto God, whilst peraduenture other worldlings, employ that time in workes of darknes) where he obserued that decency and reverence, as if he had made no interruption at all from this holie excercise: which many of the religious did much wonder at.

The next morning, this his change of life, being published by the preacher of S. German, was quickly knowne bothe in court and cittie; For this father hauing asisted him a yeare and a halfe, made (in forme of a funerall sermon) the end of his sermon vpon this subiect, with wordes so liuelie, and so full of fire, that he him selfe first breaking into teares, made his auditors also weepe, where this dukes owne Gentlemen, Pages, and other seruants were spectators, all strooken with great amazement vpon such tidinges, thinking that their maister reposed in his bed, euен then when he was become a Capucin. All the Princes and Ladies of honor hearing this, came likewise to

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see him at the conuent, who when they saw  
him in the church amonge other religious,  
they could not forbeare to teares and sobbes in  
such dolefull maner, that they could hardly  
salute him. There was not one amongst them  
all, but Madam de Beliste, the sister of Madam  
de Longueuille (who was then treating to be-  
come a religious woman, and since both lived  
and died most blessedly in the Monasterie of  
the Encloistre) who had the courage to speake  
vnto him. She rejoyced with him for this hap-  
pie change, esteeming him most wise and hap-  
pie to make this choice, and to despise and  
abandon all worldly thinges, which haue but  
vanitie for their being, and instabilitie for their  
foundation, and so to possesse God more cer-  
tainly, whose rewardes fleete not with the  
worlde, but last for euer. He received these  
Ladies with a smiling countenance, and made  
them a short spirituall discourse, of the grace  
he had received from almighty God, and that  
this grace was of much more value, then the  
worlde could imagine; adding, that if men in  
the worlde should but taste of the sweete de-  
lightes of a Religious life, that priuat houses  
would be changed into Monasteries: but be-  
cause they regard not but the externall face of  
thinges, which seemeth to be full of rigour,  
they bemoane them which are in this maner,  
sweetly drawen vnto God, from the wicked  
worlde, as if they had lost their wits and iudg-  
ments,

ments, and cast them selues into a sea of miserie. Wherfore he tould them, that if they had done him the honor to loue him, as he alwaies beleeuued vnto that present, that they ought to reioice with him for this his change, because, this was the more safe and secure way to come to God, the finall end of all thinkes created.

This second conquest, being so gloriouſlie gotten against the enimies of man, the world, the flesh, and the deuill, who had laboured to allure him by the charming baites of honors, riches, and sensuall pleasures, got him ſo much honor in the worlde, and ſo excited all france in the admiration of his virtues, that as a courageous Captaine, he drew out of captiuitie, and (that I may ſo ſpeakē) led in triumphe, a great number of Gentlemen and Courtiars, who following his ſteppes, ſounded a retreate to all vanities, withdrew them ſelues from the billowes and waues of a courtly life (where the beſt experienced Pilots are often drowned) to liue in ſweete repofe vnder the ſhelter of the Crosse, within the cloiſtre of the Capuſins.

of

## THE NINTH CHAPTER.

**A**Lthough a good naturall inclination give a man a great aduantage, to make him excellent in the profession which he pretendeth to vndertake; and although this be a true axiome, that nature surpasseth art, and that art preuaileth litle or nothinge, where nature is not capable: yet nature alone is not capable of it selfe, to put in practise all that which art can doe: and sciences being certaine habitudes which produce them selues by the actions, it sufficeth not to haue a nature well disposed, but labour must be annexed thereto, which serueth as the last disposition to a qualitie so perfect and so eminent.

The blessed father Angell of Ioyeuse, seemed alwaies to haue an excellent naturall inclination vnto learning, and for paines in his studies, he went beyond all others of his age and profession. He obserued also an excellent methode in his studie (which may serue for a rule to those who follow the same course) to attaine to perfection: first he never opened booke without before hauing inuoked the assistance of Gods holie Spirit, knowing that all science and vnderstanding, is the gift of almighty God, and that knowledge which is not accompanied with charitie (the fire wherof is kindled by the spirit of loue) doth but puffe vp, and doth not

not edifie. Neither did he content himselfe only with lifting vp his hart to God, as many doe before they vndertake their studies, but alwayes before studie, spent some time in prayer offering his affection vnto God, praying that if it were for his glorie, the good of his neighbour, and his owne, that he would illuminat the darknes of his vnderstanding to conceiue the depth of his secretes stir vp his will to labour therin with ferverour; quicken his memorie, and make it capable, to give a good account of that which he should iudge fit for his vocation and rule; but if on the contrarie part, either the health of his soule, or the purtie of his vowes, were to suffer therby any detriment what soeuer, that perpetuall ignorance might be the recompence, of all his labours and his trauells. It is hardly credible how great progresse he made in his studies, being moued thereto, by so holie and so glorious an end.

His houres designed to his studies, were thole, as when he had no other exercise in the conuent: for as touching his office, he never failed. And albeit the students among the Capucins, ate not dispenced with all for saying their houres in the quire, yet notwithstanding, as though he had nothing else to doe, he was alwayes there one of the first, and withdrew him selfe thence as late as possibly he might: whence he received such extraordinarie light, that in one houre he conceiued and retained more,

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then many others did in a whole day.

He heard euery day one Masse, before the conuentuall, whish all the Religious were heare, and oftentimes he serued another, thinking no time so well bestowed, and excitinge others to deuotion by his profound humilitie, in his maner of seruing Masse, The father which was Reader, and his fellow students, wondring at the little time he had for studie, and of the progresse whith he made, asked of him, what the rule and order was which he obserued? But he was so far from thinking well of him selfe, that he iudged him selfe to be one of the most ignorant, and not worthie to weare S. Francis habit.

After his course in Philosophie, the reverend father Generall, made him a preacher, in which charge he discouered that zeale, that his wordes enkindled the fire of deuotion, in the frozen & hard hartes of many persons that were enemies of pietie. He preached not long, or rather, not at all, during his first abode in Religion, because imediately after his permission, he was constrained to goe forth: but after his returne, hauing taken some time to make a perfecte re-collction of him selfe, and a true attonement betweene God and his owne soule, he began to labour with such courage in so holie a mis-sion, that forgetting the feeding of his owne bodie, he shewed him selfe infatigable, to serue to his neighbours the foode of their soules.

His

His first publique assaies were in Paris, in the church of the Capucins, and after at S. Medericus, S. German of Auxerrois, S. Andrew of Arcs, and thorough all the best cities of the kingdome of France, were his auditors did alwayes depart from him, with great applaute & admiration. He had a particular grace of God, to moue mens harts to a true feeling of their sinnes, which they did witnes by their bitter teates and change of life. God him selfe only knoweth, how many sinfull soules he conuerted, to the true pathe of their saluation, and what a number intimidated with the apprehension of Gods sevare judgments, left their desbauchednes, and are couered with sackcloth in holie cloisters !

There are some of his exhortations yet extant vnder his owne hande, wherin are to be seene so goodly discourses, so eluated concep-  
tions, and so liuely characters of a Seraphicall  
zeale, that euен the most iudicious spirits can-  
not reade his wordes, without a greare impres-  
sion of vertu, what then were they able to doe,  
being quickned with his owne spirit, and com-  
ming from his owne mouth ? Surely they were  
as so many piercing arrowes, which did heale  
in wounding, and wound in healing ; killing to  
the world, and quickning vnto I e s v s - Christ,  
those who hearing them, gaue them entrie into  
their soules. O my bretheren, said he (explica-  
ting these wordes of the Apostle S. Paul to the  
Colos-

„ Colossians 3. Despoiling your selues of the olde man,  
„ with his attes) what meane we that we doe not  
„ despoile our selues, and put off our olde gar-  
„ ments, if we will be cloathed with roiall gar-  
„ ments? If a Kinge should make this offer to a  
„ poore man, put off thy vile and base apparel, &  
„ put on myne, were not such an on afoole, who  
„ would not part with his apparel, to put on  
„ such as were so noble? So fareth it with vs,  
„ who are cloathed with the old man, and you  
„ see, that God will clothe vs with him selfe: he  
„ will make vs kinges, more then kinges, yea euen  
„ Gods: he will clothe vs with his diuine will, if  
„ we, wretches that we are, doe not contradict  
„ him: if at the houre of our death, he finde vs  
„ cloathed with other ragges woe be vnto vs.

These wordes are they not so many sparkles of  
holie fire? which how powerfull and fruitfull  
they were, the very effects them selues doe suf-  
ficiently testifie. For there were certaine per-  
sons at this sermon, who an irreconciliable en-  
mitie held so diuided, to the detriment of their  
owne soule, and notable scandale of their  
neighbour, that no sort of consideration could  
reconcile them, who at the departure from one  
of his sermons, embraced one another, and  
swore eache to other perpetuall amitie.

Further more, where he vnderstood of any  
quarrels and factions, betwene persons of qua-  
litie, he was very diligent to quench those  
flames, and makeing them to know the hay-  
nousnes

nousnes of their, disordered passions, reduced them to reason; wherby God was glorified, and the state received benefit by the vniion of peace which ensued theron wherupon dependes its whole preseruation. In this point he was a true follower of S. Francis, for an Author of his time, who assureth to haue heard him preache at Bologna on the day of the Assumption of our blessed lady, anno 1620. sayeth, that in all his sermons he principally aymed at this marke, to wit, to extinguish the fires of dissensions, and to renew the alliances of happy peace: adding, that God gaue so great efficacie vnto his wordes, that he appeased such a tempest of quarrells and factions amongst the nobles, as was sufficient to haue set the whole common wealth all on fire, if the effects had accompanied their designes.

And to the end that God might concurre with his labours in preaching, he had alwaies in his minde the wholesome speeches of S. Francis, who said, that that preacher is much to be lamented, who destroyeth and corrupteth by his bad life, that which him selfe built and founded by the truth of his doctrine. Wherfore, he began first with him selfe, & redoubling his owne mortifications, never went vp into the pulpit, but first disciplining him selfe, with extraordinarie violence, wherof the blood which dropped downe was a fauifull witnesse, knowing well that it auailed little or nothing to teache others

others, and not to put in practise the pointes them selues. Not content to castice him selfe thus severely, he shut the windowes of his chamber, and speaking to God from the depth of his hart in this obscuritie, he spent an hour in meditation vpon the point he was to speake, humbly beseeching the assistance of heauenly grace, for the performāce of that woike, to Gods glorie, and to the profit of his hearers soules.

This holie custome of meditation, besides the power which it had to stir vp mens hartes, produced yet an other fruite, which cannot be valued by any, but by those, who make profession there of: for by this meanes he got a great facilitie, to be able to speake of any matter that occasion might present, if he were aduertised therof but one houre before. And although this might in part be attributed to the excellencie of his wit, yet doultes it proceeded principally from his holie meditations, as waters purified within a holy limback, and dropping sweetly downe from the fountaine head of so pure a soule, to which the holy Ghost communicated it selfe after a maner knownen only to those who are partakers of the same.

This notwithstanding did not hinder him, that he applyed him selfe vnto his studies, as often as his other occupations did permit him, but the great desire he had to cooperate to the health of soules, did much robbe him of these particular colloquies, God him selfe, for

whom

whom only he laboured with such affection, rendered him the recompence, by giuing him the knowledg of sundry thinges in a short time. For amongst the thinges which he hated most, it shewed that ignorance was one of the chiefest, taking his mortiue from the threatening of God, thundered out in the Prophet Isay against his people saying. *The cause why my people are led away prisoners, is for that they had not knowledge.* Marke I pray you, how he discourteth vpon this point.

He doth not say, for hauing robbed or committed adulterie, or idolatrie, but he goeth to the fountaine and first cause of all euill, for that they had not knowledge. This truly is a terrible sentence, but reason confirmes it; for a man is a reasonable creature, as you know, and capable of reason and discourse, different in this from beastes, who deprived of reason, are guided only by the instinct of nature, which is the cause that what they doe, they doe by necessarie, and naturall inclination: but man being reasonable, instinct alone doth not suffice him, but he must haue reason and discourse to conduct him; for which cause it is that he goeth discoursing from principles to conclusions, and laith as followeth. All thinges that are good, are to be done: this is good, this therfore is to be done. Againe, All euil is to be fled: this is euill, this therfore is to be eschued. The will (as you know) is a power, which

„ which of it selfe is blinde, which knoweth  
„ nothing, but as it receiueth light from the  
„ vnderstanding, therefore, *non servit nisi in praecep-*  
„ *titum*, it cannot loue good, nor hate euill,  
„ vnlesse it know it, it cannot worke this, nor  
„ auoide that, vnlesse it first loue or hate it,  
„ whence it cometh to passe, that if it be  
„ bound to worke that which is good, it can-  
„ not worke it, vnlesse it first loue it, it can-  
„ not loue it, vnlesse it know it, and it can-  
„ not know it with out science. Ther fore  
„ by this connexion *a primo ad ultimum*, from  
„ the first to the last, knowledg is necessarie to doe  
„ good, and to flee euill. And for as much as our  
„ end is supernaturall, it sufficeth not a Christian  
„ to haue some science or naturall knowledge,  
„ such as the philosophers had, but there is a  
„ far more eminent knowledge required of him,  
„ which is that of faith & of the holie Scriptures.

And them eudeuoring to shew, what this  
knowledge ought to be, without the which we  
are not in the true path that leadeth to saluation,  
he speake in this maner. A man may be conside-  
red in four estates. The first is, as onely a na-  
turall man. The second, as a Christian. The  
third, as a Religious man. The fourth, as such a  
Religious man, to wit, Clarke, lay, simple Priest,  
or preacher. In all these estates a man hath  
neede of knowledge, but with this diuersinge,  
for in the first, as man, it sufficeth that he know  
what naturall reason doth dictat to him, good &  
euill,

euill, to 'embrace the one, and to fly the other. In the second degree, as a Christian, he is bound to know the law of God, his commandments, and those also of his church, the Articles of faith, with other ordinary points of Christian doctrine. In the third degree, as a religious man, he ought to know all thinges aforesaid, and moreover he ought to know the obligations and precepts of his rule, with other thinges appertayning to a true spirituall lyfe, other prayers, or deuotioēs. In the fourth degree, as such a religious man, he ought to know the thinges which appertaine vnto his office: yf he be a lay brother, the Christian doctrine, the precepts, the equallences of his rule, thinges spirituall, and those in particular, which appertaine vnto a lay brother. If a Clarke, he ought to know both all this, and moreover to say his office. If a simple priest, he ought to know cases of conscience, vnderstand the Summistes, and the matter of the Sacraments. If a Preacher, he ought to vnderstand, and know how to explicate the holy Scripture, and to haue skill in diuinitie. Briefly, euery one ought to render an account of those thinges which doe belong vnto his office, and consequently euery one ought to acquit hymselfe of the obligation of his charge according to the degree of his estate. If he be but a man, to be good morally.

14. *The life of the Reverend father*  
rally. If a Christian, to be a good one. If a re-  
ligious, to be a good religious, and so of o-  
thers: for of ignorance it cometh, that a man  
is not a man, but a beast: nor the Christian,  
nor religious, such indeed and in effect. Fi-  
nally, let vs conclude, that from the ignorance  
of thinges necessarie, followeth the ruine of  
citties, realmes, common wealthes, religious,  
and of the whole world.

And a litle after, speaking of S. Francis, who  
saith in the begining of his rule, that the bre-  
thren of that order, ought to desire aboue  
all thinges, to haue ~~the~~ Spirit of God, and his  
holy operation in their soules, he exclaimeth  
saying. O wordes of wonderfull importaunce  
and worthie to be written in letters of gold,  
even in the middest of our hartes. S. Francis  
saith as much in those few wordes, as all the  
spirituall bookees can say in the whole world.  
For in these wordes are contayned and com-  
prehended, all the perfection of the spirituall  
virtues, whiche may be desiered in a passager  
of this life, to haue *the Spirit of our Lord*, that is to  
say, to be made one in spirit, & in will, toge-  
ther with his holy operatio, to wit, his loue:  
for as he loues hym selfe, so likewise will he  
that we loue him this is our principall opera-  
tion, this is our last and finall end, wherby  
we haue forsaken the worlde, together with  
all what soeuer we haue, our selues, our  
bodies,

bodies, and our soule. For this it is we are in-  
closed in cloisters. For this it is we are clo-  
thed with this saccloth, to haue this spirit,  
and this loue of god. This if we haue not ob-  
tained ynto this present, or at the least yf we  
desire not to obtaine it, and doe not enforce  
our selues hereunto aboue all thinges else  
what soever, in vaine it is, that we be entred  
into religion, in vaine it is, that we haue for-  
saken the worlde in vaine it is that we weare  
these contemptible habits, and in vaine yt ys,  
that we call our selues, brother Minors. So  
that this ys the chieffest science, we runte we  
all are bound and obliged, that is to say, to  
desire aboue all thinges, to haue the spirit of  
our lord, and his holie operation. I omit many  
other excellent discourses, which witnesse his  
singular zeale and his learuing, and which haue  
wrought the couersion of many soules, which  
now enjoy immortall glorie in heauen,  
singing songes of thāks giuing to their Crea-  
tor and Redeemer, in the companie of this  
blessed Father.

*Of his humilitie.*

## THE TENTH CHAPTER.

**A**S in a building well ordained, the foundation ought to be laid, before the other parts can be raised, as it wheron all the other parts haue their substaunce and dependance: euен so in the spirituall building of the soule, where all the virtues make but one frame of sanctitie, for the secure lodging therof in eternall rest, humilitie as the basis and foundation, must first be laid, and serue for the raising and strengthning of all virtues. For this cause, this blessed father vsed great care and solicitude to acquire this virtu, not ignorant, that the meanes to be exalted, is first to be abased, and that vaine and vnprofitable is his paines, who without humilitie thinketh to passe vnto other virtues, euен as yf he sowed in the ayre, and cast ashes against the winde, seeing that one of the chiefe and principall workes of God is, to depress the exalted, & exalt the depressed, casting those into the depth of nothing, and carying vp these so much higher in glorie, as they abased them selues in the nothing of their owne knowledg.

First therfore, I will not say that he was extraordinarie humble, for that being issued forth of so noble a familie, and for that of a Duke

and

and Peere of France, he became a beggar; of rich, poore; and of one high in Court, abased into an order, where the actions of this holy virtues, seeme infamous, reproachefull, & ridiculous to those, who measuring all thinges by outward appearance, raise not vp the eyes of their vnderstanding, according to the measure of the sanctuarie, from whence they hope to receiue the honor and esteeme which is due vnto them. I will not call hym humble, in that liuing in great account he became dead to the world with our lord and Redeener; No, for albeit such thinges as these ar most remarkable, yet this were to speake too generally, and many in these thinges might haue surpassed hym, sith yt ys in the power euen of kinges them selues, to renounce their crownes and all mōdanities. I will not (I say) exalt his humilitie by such actes as these, but by such as by a special grace from God shined in hym particularly. As, in that he esteemed hym selfe the least of all, and willingly gaue place to the very least, yea it was noted in hym particularly, that hauing many times bene Gardian, Prouinciall, and Definitor, and borne other charges in his order and profession, yet was he never seene to conuerse or deale with his inferiors, otherwise thenyf he had bene theire equall or inferior, bearing always fixed in this minde, that excellent sentence of Saint Francis ( and alio teaching it to

H; others)

*The life of the Reverend Father*  
others) that a man is such, as he is in the knowyldg  
and loue of God: and nothing more that ys to say,  
that the glorie which we ought to seeke, doth  
not arise from the estimation which men doe  
make of vs, but from the degre of perfection  
which we haue acquired, and which is written  
in the booke of lyfe. For proofe wherof, he  
cited the wordes of our B. Sauiour (Luc. 14)  
who commandeth vs, that when we are called  
into any place, to choyse to our selues the  
lower Rome. Vpon which passage he writeth  
thus. Is yt not enough that I set my selfe in any  
other place in the second, third, fourth or fift?  
Noe, yt must be in the lowest place; This is the  
place whiche a true humble man chooseth, a  
true brother Minor. For which cause reputing  
hym selfe unworthie of all charge he ommit-  
ted not for all this to accept them ioyfullie and  
with huble resignation of hym selfe, knowing  
that being elected, yt ys Iesu Christ who saith  
vnto hym. *Amice ascende superius.* Friend set vp  
higher.

Whosoeuer had seene hym that day, wherin  
he left the world, & tooke the habit the secōd  
time, now after dinner, and grace being said,  
when all the religious ( according to their cu-  
stome) came to the kitchin to washe their ear-  
then vessells, he tuiffed vp his sleeues, and was  
the first who bega to performe this base office,  
& that with so great courage, as if in his whole  
life

life he had exercised no other then this drudging office. Whosoeuer, I say, had seene him, would he not haue bene much astonished, & constrained by the force of truth to confess, that the grace of God is a powerfull lessō vnto that soule, which listneth with attention, and with desire to put it in practise? But notwithstanding this is nothing, in comparison of many of his other actions, for this was secret, & seene only of his other bretheren, who did the like when their turne came: but many other were done in the face of the Court, euен in the middest of Paris, wher he had formerly liued and beene seene, with much more honor and worldlie splendor then cā be spokē; In so much that, making on a time an allusion of his life present, with that which was past, and likewise of this, with all other religious persons, he cōpared it to the great tree which Nabuchodōnoser saw, whose branches couered all with leaues filled it with their shadow, vntill such time as a voice was heard from heauen, which gaue commandment to cut doun the tree, & to leauē only the roote therof, fastned to a stake of iron, that it might be moystned with the dew of heauen, adding this that followeth by way of demand vnto hymselfe.

When thou wast in the worlde, what wast,,  
thou? I was a tree which mounted to the skye,,  
proud, full of vanitie, arrogant. The great,,

H 4      boughes,

boughes, were power, wisdome, valour, no-  
bilitie, riches. The leaues and shadow,  
whereof, were wordes, promises, hopes desi-  
res. What betided it? Behould a searfull voice,  
was heard from heauen, *Succidite arborem*, cut  
downe the tree that is with the feare of  
death hell; and the frightfull iudgment of  
God: and behould the high tree was presētly  
cut downe, the boughes were lopped, of the  
leaues fell away. He who before was so  
proui, entreth in to Religion, humble, little,  
vile, and abiect. Behould the spiriges, of the  
roote of this tree, abide bound as with cordes,  
and chaines of iron, with the vowes of obe-  
dience, of pouertie, and chastitie. But to the  
end that it may beare these bondes and  
chaines willingly, nor haue this prison in any  
horror, what must it doe yet more? This  
roote, and this spirigge, is watered with the  
dew of heauen. And what is this dew of  
heauen but Gods grace, the consolation of  
the holie Ghost, the guste of prayer, and the  
inward relishinges of almighty god? t his dew,  
causeth, that these chaines, not only appeare  
not sharp and hard, but sweet and light: so  
that religion, not only seemes not to be a pri-  
son, but an earthly paradise; nether doth one,  
not only not feele the waight or burthen of  
the yoake, but tasteth the sweetnes and  
lightnes therof, and so our rule, life, and pro-  
fession

session is, of a brother Minor, that is to say, to be humble and full of charitie. Let vs then enforce out selues, to auiswere by workes to the name we haue taken, and to the habit we weare. This is it which our Lord and Sauiour requireth of vs, this is it whcih S. Francis seeketh at our handes; the sacred woundes of our Lord Iesus Christ, and those amorous markes imprinted in his flesh, erie no other thinge vnto vs; these are the letters, patents of his rule.

One day, as the winter cold was most extreme, so that euен the best and warmest clothed, were forced to beg heate of the fire: sundrie poore Irish people asking almes at end of S. Michaels bridge in Paris, were faine to make a litle fire to resist the rigour of the cold, in expecting the charitie of those that passed. The blessed father Angell, coming h̄o dooing some worke of pietie, almost halfe dead with very cold being loth to enter into any houle to warme him selfe, as too well knownen and honored euery where, warmed him selfe with this poore people: whiche those who passed too and fro well considering, and seeing the good father to warme his feete all frozen with cold at so poore a fire of three or four coales lighted by these poore people, did wonder thereat, and sundry of them, not without the shedding of teares. For all his desire was, to

hide the greatness of his house, and the ranck he had somtimes held in the world, nor alitle offended with those who came to visit him, if he saw they rather came of curiositie, then of some pious designe wherby God might be honored, and their neighbour edified.

The first time that he was sent vnto Toulouse, where he had left his habit, the principall of all the cittie, purposed to goe out to meeete him, and to entertaine him, not in qualitie of a Capuchin, but of a noble lord of that familie, to which the whole contrie was obliged for their conseruation. As soone as he had notice hereof, and coming late vnto the towne, he entred by another gate then was expected, and so came secretly vnto his conuent. Wherat they being much astouished, went the next morning to offer him their at the conuents seruice; but coming thither they were more amazed then they were before, when they found him in the garden seruing the Masons, and afterwards having thanked them, and enterrayned them but a very little while, he returned againe vnto his former exercise, wherin he testified by his paines, that he tooke more pleasure therin, then in giuing eare to their offers of so great affection, which had for their obiect, his dignities and his merits: for he had quite exiled all worldly honors, both out of his desire and remembrance, esteeming no more of praise then

of reprocke. And as a dead body , hath no feeling of what is done vnto it , neuer murmuring nor complayning in what posture soeuer one doth place it: eueē so he being dead to his owne interest , to his senses , and his passions , had so buried his affections in the open side of Iesus Christ vpon the Crosse , that nothing in the whole wordle could affect him with contentment, only the beautie of virtu , together with the grace of God , was of power to make him ioyfull in posessing it, and to make him sorrowfull, when according to the violence of his desires he could not put it in practise as he wished . Yea, he alwayes bore that minde, rather to suffer hunger and thirst, and to endure the affrontes and iniuries of many cold Chritians, in concealing his name and familie, then to receive all kinde of curtesies , by revealing the house from whence he descended.

Vpon a time as he visited the prouince of Picardy being ouer taken by the night , he was constrained to goe to a Castle to aske if of their charitie, they would vouchsafe to lode him & his companion for that night. And albeit that his grace full countenance ad liuelie grauitie, did sufficiently shew to those that beheld him , that he had somtimes bene some man of worth , yet the master of the lodging being of the pretended religiō ( which seemeth to beare a particular hate to religious persons ) droue them

them away, with all maner of reproachfull & iniurious wordes, which passion and malice could almost inuent. This blessed father, who knew not what it was to reply with sharpnes vnto such reproaches, prest with the night, in a couttie vñknowen, without penny or half penny, all naked, encompassed with many incommodities, and danger of his health, if he should be forced to lye in the open ayre, humbly besought him with all the instance that a poore religious man might in such a case, that he would only put into some place, where they might but stand drie, assuring him that they would no way be troublesome to him, and that God would reward him for so great a charitie. This gentleman notwithstanding standing, (more insensible then a stone,) was not moued one whit at his piteous complaints and humble requests, and refusing them all entrie into his house, only suffered them to retyre them selues into a stable, which was vncouered in such sort, that he could not lodge his beastes therin.

Notwithstanding this his incommodious lodging, he encouraged his companion, to rejoyce in our Saniour Iesus Christ, representing vnto him, the vsuall wordes of their holie Father S. Francis, faying, that he tooke much more confort to be loaden with iniuries and opprobries, then he did to heare his owne prayses to be published. As soone as the day brake, they departed

departed forth of this stable, which they had made a chappell of prayer and devotion; and being set forward on their way, they began to wonder, when they saw one come galloping after them as fast as he could, douting lest some greater harme was toward them. But this hapned, because that some, who had met these fathers in their way, and knowing well this B. father, had told his name vnto this gentleman, and from what house he was descended, yet nether knowing where he had bene harbour'd nor what entartaynment had bene giuen him.

This gentleman not knowing what to thinke of him selfe, very sorrie for his fault, and much admiring so great patience and humilitie, got vp on horse-back, and hauing ouertaken them, instantly alighted downe, fell on his knees, and askt him forgiuenes, excused him selfe that he did not knowe him, earnestly besought him to returne to his house, wherin all that was, was at his seruice, that so at the least he might make some part of amendment for his former fault: with sundry other such like wordes, which the sorrow conceiued for his former fault, together with respect to ciuile honestie, might suggest vnto him. The B. Father kindly thanked him for his curtesie, and reasoning with hym alitle while concerning his religion, at the last he left him, contenting himselfe with the promise he made him to forsake his heresie, and to  
embrace

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embrace the light of the Catholique, Aposto-  
lique and Roman faith : which promise the  
gentleman performed presently after, to the  
glorie of God, and to the saluation of his owne  
soule.*

Never should I make and end, if I should re-  
late all his actions, in the exercise of this so rare  
a virtu, and how many soules he constrainyd,  
in a maner, by this sweete meanes, to for sake  
Sathan, to issue forth of the sinke of their sin-  
nes, and to convertt them vnto God ; For euен  
as balme and other aromaticall splices, being  
stamped & reduced to poudre, are more sweet  
to smell to, then they were before being vn-  
brused : euен so the vertues of man, are more  
aggreable vnto God, & attract others with the  
more violence, when being brused and poun-  
ded by their humilitie, they cause a sweet and  
pleasing odor to euaporat from them, by their  
practise.

*Of his Patience.*

## THE ELEVENTH CHAPTER

After his humilitie, I will set in order in the second place, his great patience, partly because almighty God doth alwayes exercise the humble by this way, partly also because of the affinitie and coniunction that there ys betwixt these two virtues, which ys such, that hardly can they be separated asunder: for humilitie causeth vs to cherishe abiection, and patience conforteth vs in the same: true humilitie loues contempt, and patience takes contentment therein: so that the one and the other having the same obiect, haue but this difference which doth seperate the, that humilitie maketh that a man, although contemned and set at naught, yet replyeth not, nor doth apprehend yt: contrariwise, patience knoweth how to helpe yt selfe, but will not serue yt selfe of its owne power, and chooseth rather, to suffer wronge, then to offer any, which ys indeed the true touchstone to discerne one truly humble of hart and of affection, and to discouer all sort of forced & false hipocrisie, which slydeth into such actions. For it is an easie matter, to weare a poore and a patched habit, to goe barefoote, the head abased, the eyes mortified, to reuerence

reuerence our equalls, gine place to our inferiors, when the action is not of importance: but to endure an iniurie, a contēpt or disgrace, or other sort of indignitie, with a smiling and chearfull countenance, without shewing yt outwardlie, or feeling inwardly any kinde of discontentment, without all dout such a patience clearly sheweth, that humilitie lodgeth within that soule, and both the one and the other of these virtues, rendre yt perfect and compleate.

This blessed father, exceeded in both these singular virtues true witnesses of the inward peace and trāquilitie of his soule: For as he one day came from Venise, according to the commandement of the Reuerend Father Generall, to be Gardien in the contry of Loraine, the warres being still in their former furie, at his entrie into Fiaſce, he was taken by the soldiars, who vsed hym very deſpitefully, stript hym of his habit, and loading hym with abuses and with blowes, called hym traitor, hypocrite, spye to bewray them, and one who had taken that habit, the better to couer his pernicious deſignes, vnder this exterioriſt pretext of false diſsimulatiō, and diſlembled falſitie: ſearched hym from top toe, to ſee yf he had no letters about him, & tore in pieces certaine papers which they founde: & whileſt ſome thus buſied theſelues for to ſearch hym, others haled hym,

&amp;

and pulled him by the bearde, with many like reproachfull abutes. The blessed Father all this while carried himselfe, as a meeke lambe, without speaking a wordes, or makinge shewe of any feelinge, exposed his body to the rage, and fure of these barbarous fellowes, who not content with this, led him from thence vnto their garrison, a good way distant from that place, where in the middest of them all, as an innocent lambe amongst wolues, they made their sport, and pastime of him somtimes mocking him with ridiculous wordes, sometimes with iniurie, objecting vnto him the hipocrisie of his habit, the falsitie of his faith, and calling him superstitious foole, and eater, & deuouurer of his god: still betwixt whiles beatinge him, & buffeting him with their fistes.

O blessed soule, who hast here founde a conformitie, with the paines of thy lord, and master, after which thou so earnestly soughest, and aspirest. For who can doubt that at that instant he set before his eies his lord betwixt the hands of the Iewes, buffeted, mocked, spitt on, iniuryed, and blasphemed, in wardly rejoycinge, and rendring him most humble thankes that such an occasion of sufferinge was giu <sup>ne</sup>, in chasticement of his defec<sup>ts</sup>: whom he be ought to give him his grace, to suffer them with the same spirit that himselfe did suffer the paines, & dolour of the Crosse: and to render himselfe yet more like vnto him, & to imitate him

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more neerely in his holy sufferinges, he craved,  
and demanded pardon for them, who blinded  
in their error, imposed vpon him these re-  
proachfull iniuries; for it is the propertie of a  
soule, which is alwayes vnted by loue vnto  
her God, to conuert, like vnto bees, all bit-  
ternes, into sweetenes, to make thereof, the  
hony of glorie, esteeminge all that which affli-  
eth her, for tranquillitie and solacing her  
selues amidst such sufferances; pray for those  
vnto our lord, who serue as instruments, to  
make prooef of her constancie,

These companions passed ouer the whole  
day in such like actions full of inhumanitie: and  
the night being come, which forced them to  
retire themselues, they being weary with af-  
flictinge him, left him to the open fieldes, that  
so also he should be afflicted for want of lod-  
ginge. In this sort he went for a while with  
his companion through a thicke, and woody  
forrest, and seeinge, that the souldiers had ta-  
ken from him, besides his breuiary, and other  
papers, their obedience, he encouraged his  
companion, to goe backe againe, vnto the place  
where the souldiers were, and not to leaue  
them till first they had restored it againe vnto  
them, for els quoth he, we shall not be well-  
come, when we come to the conuent of our  
bretheren. They returned therfore, and with  
many instances, and piteous supplications able  
to rent the hearts of stones, they recovered at  
the

the last their obedience.

The weather at that time was very sharpe, & the trauells which they had indured that day without eatynge any thinge, hauinge greatly weakened his bodily forces, he durst nor go on his journey in the darke, in a way which he had neuer went, for feare of fallnige into some dangerous hole, and to finde a lodginge he had no hope. At the last a poore sheepcoate offered it selfe to his necessitie, which entringe into with his Companion, they passed ouer that whole night, in prayers, and deuine prayses, weary of the way, but exceedinge ioyfull in their soules, thus to haue suffered for the loue of God. Who can chuse but admire at this great patience? and what heart is so hard, which cannot confesse that there was some certaine grace hidden in these holy actions, wherewith almighty God doth beatifie his frindes, causinge their greatest difficulties, to become easie, and full of glory!

In this blessed father doulles, was scene to be renewed the first feruour of Saint Frauncis, and of his companions who leaden with Inuictiues, and others opprobries in diuerse countries where they came, as men vnde knownen, and of none account, vnder a poore habit, and full of abiection, tooke all kinde of contentment in such like sufferances, and inflamed with the loue of heauen, like two celestiall Salamanders, tooke their nourishments amidst the flames of

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these afflictions. One of the greatest motiues,  
which this blessed father had to bringe him to  
possesse so great a patience, besides the exemple  
of our saviour himselfe, was the promise of a  
recompence, citinge these wordes. *Noli timere,*  
*quia redemi te, & vocauis te nomine tuo.* Feare not be-  
cause I haue redeemed thee, and called thee by  
thy name. Wherevpon he tooke occasion to  
dilare his conception in the manner enluinge.

„ Feare not, O religious, O my seruant any  
„ kinde of thing, neither the force of thy enisties,  
„ nor their temptations, nor persecutions what-  
„ soeuer, nor other pressure, nor affliction, because  
„ I haue redeemed thee, not once only by gi-  
„ ving my blood for thee, but againe in drawinge,  
„ thee to my seruice in Religion, which is a newe  
„ redemption, for thou art sould to me for a ser-  
„ uant and slau, and I haue redeemed thee at  
„ high prise, feare not then, I haue redemed thee,  
„ & I haue called thee with spirituall inspiration  
„ to my seruice, and by singuler fauour, and signe  
„ of amitie I haue giuen thee a name distinc<sup>t</sup> from  
„ others. And what is that name. *Thou art mine, O*  
„ deare, and glorious name, more then all the  
„ name, & title of honour which Princes can give  
„ to their fauourits, or familiers. O that I could  
„ expresse what I feele in my soule, concerning  
„ the dignitie of this name, my Seruant my fami-  
„ lier, my friend, my bridegrome, my possession  
„ all mine, in this *Thou art mine*. The world, the  
„ flesh, nor the Deuill haue no more part in thee,

Le

Let none dare to approach to thee, to hurt on,,  
haire of thy head because thou art mine; so,,  
may a good, Religious man saie, yea every,,  
good Christian: All creatures take heed of me,,  
because I am belonginge to God, yee haue no-,,  
thinge to do with me, do not touch me or,,  
aproache to me.

Herein appeareth a new particuler prouidence of God towardes a good Religious person; what neede he feare here after, what euill,,  
can befall him; Neither water, riuers, fire, flame,,  
by which all creatures are vnderstood haue pow-,,  
er to hurt him. When thou wylt passe by the,,  
waters I will be with thee, the riuers shall not,,  
couer thee, when thou shalt walke in fire, thou,,  
shalt not be burnt, and the flame shall not take,,  
hold of thee: what thinke you therfore my bre-,,  
theren of the felicitie of a Religious man, do,,  
yet not see how this name *Thou art mine*, is his,,  
pasport, his Retraict of assurance, a strong buck-,,  
ler against his enemies, the Deuill, the world,,  
and the flesh, and all others. And after this tur-,,  
ninge himself to our saviour he taide. And what,,  
if I be thine O my Lord, and master, wylt not,,  
thou also be mines if thou saiest to a miserable,,  
man *He is Mine*, may not he saye of thee, *Thou*,  
*art Mine, God is mine?* Behould thone, and the,,  
other in holy Dauid, sayinge. God is my por-,,  
tion for euer, God is the master of my heart,,  
and I am the master of the heart of god; god,,  
possessteth me for his part, and I possesse him.,

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for mine. O blessed Chaunce, O what can be  
deemed more in this life.*

I know not what can be sayd more, It behoueth a man that speaketh in this manner, to be exalted to a high degree of perfection, accordinge to the disposition of the heart the tongue uttereth its conceptions, and in actions of vertue, and grace the most spirituall men understand most: he that possesseith it not within him, cannot discourse of it with such efficacie and power: These holy dartings of a good spirit, serued him for an Antidote in most greeuous diseases, for a buckler against most feare, and rude passions, and for sweete hony to refresh him.

Yea he did wish for occasions of sufferings to make himselfe conformable to our Lord, & Saviour by the vertue of patience.

I doubt not but I may stile him a Martir without feare of censure, for this name doth not only belong to those, who for the quarrell of Iesus Christ do spend their liues, but also to those, who for the loue of god, do endure the violence of all sorts of outrages, rendring prayest, for iniurys, blessings, for cursings, praicers, for blasphemies, and loue for mortall hate. There is no difference, but this, betwixt the on martirdome, and the other that the first is bought by the price of bloud, and so is notorious, and manifest, the other is hidden within the closett of an amorous hart, and is only knownen

knownen to god, from whom he expecteth his crowne. Then giue me leaue to speake of this blessed Martyr Father Angel, all whose life, was nothing els but a lingering death, and a continuall Martyrdome sufferinge labour, cold, heate, hunger, want, haire Cloth, discipline, & other mortifications of the bodie; and that which is more hard, the corrections of the heart, which in the world had in nothinge approached to true religious perfections, and to sustaine all thinges, without any signe of contradiction, or murmuring, whatsoeuer was enioyned him by his superiours. For prooef of his humility, and penance, which is all most an insupportable torture to corrupted nature which playes the rebell, with which corruptiō, we are all infected as the sonnes of Adam, and principally great, and noble persons, who thinke they be borne to command others, & not to submitt their necks with patience vnder the yoke of a rude, and peremptory obedience. So that he was amoug his bretheren, as a true picture, or image, in which they did consider the patience of our saviour lively represented, which he did practise, with so much Zeale, that in his greatest sickneses, suffrances and occasions of feelinge affliction, he did shewe most ioy and contentment, so full was he of the spirit of God.

Whence it is spoken in their rule, that without it he sayd a religious man was exemptie,

,, *terra inanis & vacua voyd, and empty earth, See*  
,, *(said he) a mortall man, but without gods spi-*  
,, *rit what is he but a faire vessell, but yet emptie,*  
,, *a well spoken man, a good merchant, a curious*  
,, *workman, but without vertue and grace;*  
,, *as vnlaury meate without salt, so a Religious*  
,, *man without this spirit is such a vessell but*  
,, *voyde: a good noise in the quire, a feruerous*  
,, *action in the pulpitt, an auitere habit to the*  
,, *eies of men, good words but without spirit, &*  
,, *without grace. The reason is, that things crea-*  
,, *ted, are not sufficient to fill the soule, but god*  
,, *only, and his spirit: how shall we knowe it?*  
,, *euен as we knowe a vessell of wine, whether it*  
,, *be full, or emptie. If in touchinge it, it maketh*  
,, *a great sound, and noise it is emptie, if not, it is*  
,, *full. So touch a Christian, a good religious man*  
,, *by some tribulation, or penance, if he make a*  
,, *great outcry, and be much troubled, and com-*  
,, *plaine, it is an argument that he wanteth the*  
,, *spirit of god. But when he is full, touch him as*  
,, *much as you will you shall heare no noise,*  
,, *noe mutmuringe, noe complaninge. If he doth*  
,, *yeeld any sound, it is only to the praise of god*  
,, *saying with Iob. Our Lord hath giuen, and our Lord*  
,, *hath taken away, blessed be the name of our Lord. And*  
,, *if he saye this, he is also more ready to put it in*  
,, *practise. And to encourage others to this whom*  
,, *he knoweth to be of a melancholique disposi-*  
,, *tion, and apt to be but too sensible. Specially*  
,, *new beginners, for whom it is almost impossi-*  
,, *ble*

ble to bridle all sort of motions amidst their manifold mortifications, which is indeed to become a newe man, and to change their naturall inclination, & triumphe ouer all their passions.

Thus, I say, he encouraged and sweetened his exhortation, in saying that he did heartily wish to be allwayes a Nouice, to the end that he might be mortified more sharply and exercised still to the vilest and basest offices, and continually subiect to the censure of those that are professed, assuring then that as our Sauour had gotten his glory by great sufferings, in so much that the Prophet Esay by way of amplification calleth him *virum dolorum*, which is man of grieves; so a Religious man who ought allwayes without intermission be fastened to the Crosse, and practise it by his actions, as he carried a figure thence in his habit, could not shwe any greater effects of it, then in suffering whatsoever god did laye vpon him, and occasions offered, were they never so rigorous, and contrary to his inclination.

*Of his Obedience.*

## THE TWLEFT CHAPTER.

There are two things ( said this Blessed Father ) in an exhortation which he made to his bretheren, which haue the first place in every good Religion, which do give it life, forme and perfection, without

,, which , Religion is but fraud , hipocrisie , and  
,, superstition . The outward , and inward exer-  
,, cise , the corporall and mentall By the out-  
,, ward , I vnderstand all thinges which belonge  
,, to compose the bodie , to witt , fasting , vocall  
,, prayers , discipline , watching , handy labours , a  
,, poore and ill bed , a rude habit . And by the  
,, inward , I vnderstand whatsoeuer belongeth  
,, to the reforminge of the spirit , and soule , to  
,, witt mentall prayer , humblenes of hart , pouer-  
,, tie of spirit , puritie of intention , recollection ,  
,, in fine the exercise of all vertues : of these two  
,, the outward is as the bodie of religion , the in-  
,, ward is as the soule . And as a man which hath  
,, but a soule without a body cannot be called a  
,, man , so religion which regardeth only the in-  
,, ward man , and not the outward , cannot be cal-  
,, led religion . And as a man with a body without  
,, a soule , is noe more a man , because that is wan-  
,, tinge , which giueth him life : so Religion with  
,, the only outward shewe , is not religion , but a  
,, dead bodie . Therfore the outward , and inward  
,, exercise , make religion perfect .

These are the two alters , which god pointed  
,, out in figure , in his temple . The altar of brasie ,  
,, where the flesh of diuerse creatures was sacri-  
,, ficed , and the altar of gold , where the sweete  
,, incense was burnt . The first was named the al-  
,, tar of Holocaust , and was more open , and dis-  
,, couered : the other the altar of incense , some  
,, what more close , and secret : which gaue vs to  
vnderstand ,

understand, two sorts of operations, which god doth require of vs, in his holy seruice, the outward, and inward. The first Altar wherethē body, and the flesh is sacrificed with the selfe mortification, and penance, and this is expoled to the eies of men. The second altat where the spirit is offered to god, with the fire of loue, as a most tweete incence, is more secrett. The Apostle Saint Paul expresseth these two sorts of sacrifices, and workes, sayinge. I beseech you, that ye give your bodies a liuinge sacrifice, holy, and pleasing to god, your resonable seruice. In bidding vs to offer our bodies in sacrifice to god, and that a liuinge sacrifice, he sheweth the first sort of sacrifice to be a worke of penance, and mortification, appertayning to the outward man: and addinge that this offeringe be holy, and pleasing to god, & a reasonable seruice, he sheweth the second sort of sacrifice, and the vertues whiche belongeth to the inward man: as puritie of intention, povertie of spirit, cleannes of hart, resignation, &c. because without these things, our seruice is not reasonable, but rather fleshly, & brutall. Therfore my bretheren let vs who are called to the seruice of god in so high an estate of life, if we will satisfie our duty and profession, not content our selues with one of these parts, but let vs ioynē them both together, least otherwise we labour in vaine: let vs not content ourselues, to offer vp our bodies for a liuinge sacrifice, but let vs offer him also, both soule, and hart, so to make

O admirable discourse for such as know how to comprehend the same! in howe fewe wordes, doth he comprehend all the perfections necessary to a religious soule, which by the vowes of pouertie, & Chastitie doth consecrate to god, all that which apperteineth to the body; and by that of obedience, all that which concerneth the soule: and within the circuit of these three, is found comprised all that which god can require, and which a soule can performe in the practise of the Enangelicall counsells. Which counsells the blessed Father hauing aliwaies for his Butt in his actions, it is no meruaile if he speake of so great thinges. For he spoke of this as a man who knewe by practise what he said, the best lesson that any deuine can giue. For beinge once intoll'd to serue vnder the standard of the crosse, he toke allwayes great contentment in the practise of obedience. He shewed himselfe ignorant to command, but to obey, he surpassed all others in this science. This was the ballance by which he weighed all his actions, whether they caried that weight that god requireth. For he knewe well, that a religious person cannot erre, whatsoeuer he doe in obeying his superiours, so that it be not contrarie to his vowes, nor the commandments of God, and his Church. where vpon being to giue a definition of this vertue, he said, that it is an extacie of the loue of God, which

which putteth a man out of him selfe by a denyall of his owne will, nor suffering him to be any more for him selfe, but for God his beloued.

O blessed, and happy extasie, o extasie of great merit! To this is that sayinge of his, very conformable ; that a Religious man that did any action for any other designe, then for the loue of God simply, and for obedience, was a falle Religion, and possessed with an ill spirit. that all his actions, as fastings, discipline, prayers, mortification being infected, and poisoned with his proper will were vuprofitable. That such a man was like to a horse which had broken his halter, yet trayning it is taken by the fist that meeteth him : so a religious man who doth not obey with promptnes and feruour of spirit, is taken by his first master the Deuill, being out of the way of saluation, and in the way of perdition, if he doe not open the eies of his spirit to remember his promise. He cited for prooste of this a place of holy Scripture (which he had well read) where the people lamenting that they had fasted, afflicted their bodies, and humble their soules, but that God would not looke vpon them, nor heare their Cry. God answereth them in few wordes that which a good Religious person ought to call to mind. *Behold in the day of your fast there was your owne proper will.* But so farr was the blessed Father in seeing his owne will, that he held his Superiours

as

as Angells sent from heauen for his conduct, and therfore promptly obeyed them without censuring them, or scanninge, wherfore they required him to do this, or that; but only considering the sole will of God. Among Religious men there are many thinges practised, to which some are more obliged, then other some, The clarks for their office, the Laie bretheren for the seruice of the house, the Preacher, for the instruction of others. And when a Preacher forsaketh his study to do the office of a Laie brother followinge the ordinance of his Superior, without feeling inwardly any points of contradictions, he certainly is mounted to a high degree of perfection. you shall heare this Fathers owne wordes concerninge this vertue of obedience.

» It is (sayth he) first in gouernement, as the mother Prioure in the Conuent or Monastery of vertues which the rule doth ordaine. It doth informe, that it giueth forme to the rest after Chariti. And as S. Gregory saith. It is it alone which doth ingeast the other vertues in the mind, and keepereth them ingrafted. I will giue you an example. A noble Dame entring by chance into the Monastery of Religious woemen; they all come foorth to meeet her, she beholderth them all, but she knoweth them not, and although she cast her eies vpon some that are of the most pleasing aspect, yet she demandeth which of them is the Mother Prioure, or Abbasse. They shewc

shewe her one who is the most ancient and the most hard fauoured, & the worst cladd of them all. And althoough this honorable Dame doth see her in soe badd a plight to her viewe, yet she turneth her selfe from all the rest, and without makinge any great reckoninge of the rest, she bowerth her selfe, and makerth reverence to this old mother, she treateth with her and before she entertaine any of the others, she asketh her permission to do soe. In like case we may forme a Conuent of Religious vertues, penance, chastitie, humilitie, meeknes, patience, solitudes, abstinance, fastinge, paier, &c. Obedience is the mother Abbesse, or Prioure of all these. Whosoeuer will enter into this Conuent, let him humble himselfe to her, and do reverence to her. Let him conferr with her, for she is Superior of all. And althoough she seemeth to be old, for she hath not a faire outward aspe<sup>t</sup>, as some others, as Austeritie of life, prayer, and preaching, yet let him auouch her, for the Father Generall, or Prouinciall of the loue of God hath giuen her the charge of Prioresse: entaine not the others till you haue her license, for all the other obey, and serue her. Faith obeyeth her, beleueinge that which the Prelate commaundeth, is that which God commandeth. He that heareth you, heareth me. Hope obeyeth her, hopinge, and trustinge that whatsoeuer obedience commandeth, though it be of it selfe of small merritt, that it will be of more merit.

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" merite by reason of it, and that she attaine  
" which is vndergone by her authoritie, will haue  
" good successe, and a happy end. Prudence o-  
" beyeth her, for there is noe greater prudence  
" then to preferre the iudgement of our Prelate  
" before our owne. Justice obeyeth her: for in  
" obeyinge our Prelate, we paye a debt to which  
" we oblige our selues by vowe in our profession.  
" Temperance obeyeth her, for a true obedient  
" man doth not only temper his outward senses,  
" and sensuall appetites, but which is more, mo-  
" derateth him selfe most in his owne iudgement,  
" and will. What shall I say more, almes deeds  
" serue obedience, for otherwise they profit no-  
" thinge. The preaching of the word of God, if  
" it be not ruled by obedience, it lefeth her ver-  
" tue. All excellent workes do serue her euen  
" Matyrdome it selfe, which if it be not suffered  
" by a pure obedience to our Prelate, and God,  
" it is of no meritt. Soe obedience is the first in  
" Gouvernment, which ruleth and commandeth  
" all the other vertues, and presenteth them as sa-  
" cred virgins to her beloued spouse I E S V S-  
" Christ.

Blessed obedient soule, sithence thou hast  
put thy selfe into the handes of God, he will  
crown thee with honor, and glory in this  
world, and will giue thee the Diademe of an  
eternall kingdome in the world to come: soe  
that thou shalt haue two Crownes as a great  
**Queene, the first in the militant Church, and**  
the

the second in the triumphant. Thou shalt noe more be called the forsaken, and forlorne of thy spouse. For thou shalt abound in heauenly, and deuine consolation, but thou shalt be called by a new name, and glorious aboue others; Thou shalt be called my will. As those that are comprehensours, that is, those that haue ended their voyage are happy in doinge the will of God in heauen, so the pillgrims, and waifairing men are happy in their manner, in doing it on earth. Whence it commeth to passe, that the earth becommeth a Paradise, and man an Angell, & a Pillgrim is become a comprehensour, that is an enoyer of rest after his trauell. See then the great dignitie of this vertue of obedience, which is the first of all vertues, the first in esteeme of gouernement, in authoritie, and in merit, what can be said more? This is the vertue, which serueth for boundes, and limitts to reteine, and keepe in, a multitude of others, which otherwise get out of the window of their own will, euyn those which had made a great marchandize of vertues. & therfore it made the Father amiable to his companion, officious to warts his neighbour, sober in all meetings, pliable to his superiours, victorious ouer all ambition of the world, Charitable to the afflicted, content in all occasion, chearefull in the exercises of Religion, a subduer of his passions, and absolute master of his affections, and by a singular grace which God doth not giue but to his

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best fauourites, depriueth him of all particuler  
affection, to the end that he might saie att all  
times truly, *O Lord my hart is prepared*. This he did  
with such a violent fetuour that he left a great  
impression of his wordes, and workes in his  
fellowe bretheren, for he said that proper will  
is a strange garment, for a religious man, and  
that which God doth threaten to visit with  
most rigorous punishment.

He then made comparison betweene the  
world, and Religion, and consideringe that the  
world holdeth it a most heauy crosse to be sub-  
iect to the will of an other. As for me (saith he)  
beinge moued with an extraordinary good  
spirit) I thinke with Saint Francis, that this is  
a soueraine contentment, and comfort. I will  
obey (sayth he) euен to death, not only the  
Pope my Superior, sett ouer me, Generall, or  
Prouinciall, but any Gardiane that it shall please  
him to giue me, and I will do nothinge against  
his will, because he is my master. Presently iut-  
ninge him selfe to God said. O my God I pur-  
pose whatsoeuer I shall do, thinke, or speake  
this day, to direct all to the loue of thee, and in  
obedience to thy holy will. If I say Masse, or  
communicate, it shalbe in obedience. If I goe  
to my office, I will do it in obedience. If I goe  
to the table, if I do any seruice in the Conuent,  
I will goe, and do all in obedience, yea, yea,  
this is it which our Father S. Francis would  
say when he put himselfe in his rule to obserue  
the

the holy Ghospell of I e s v s - Christ, livinge in  
obedience without proprietie and in chasitie.  
And in the instant of darrh, when if euer men  
speake most sincerely the truthe, and their harts  
accord with their tonge (speakinge of his de-  
partinge out of religion, for the necessarie of  
the Prouince and the state) he said, that only  
obedience, which he had vowed, did moue him  
to do it; and with out it he had preferred a  
thousand punishmēts before that sword which  
he was then constrainyd to take into his han-  
des.

*Of his Pouertie, and Chasitie.*

CHAPTER XIII.

I Do ioyne the actions of these vertues toge-  
ther, because they haue such a sympathie, that  
the one dependeth on the other, and flowe as it  
were from the same fountaine: for who seeth  
not that chasitie proceedeth from pouertie, and  
is preserued for the most part by it? whereas  
plentie, and delicate treatinge of the bodie, are  
the most violent tentations to make impure  
soules. Therfore the best meanes to supprese  
the flesh, is when pouertie will not lett it pam-  
per it selfe. This blessed Father had knowledge  
of this by practise hauinge liued in plentie, and  
pouertie. He was wont to say, that there were  
two winges of obedience, which did lift it  
aboue the heauens, out of the dangerous lure of

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the world, represented by those wings of the  
woman in the Apocalyphs, by which she tooke  
her flight into the high mountanie, and avoyded  
the fury of the Dragon.*

Pouertie was his riches, & Chastitie his con-  
tentment and beinge alike poore and Chaste, he  
liued in a high degree with in the exercise of his  
rule. A poore cell, a poore place, a poore habitt,  
all couered with peeces, and patches, poore  
sandalls, & amonge all sortis of habitts the most  
course, roughe, and vilest was that which he  
chose. So that since his returne to Religion,  
he neuer had a new habitt, but wore one nine  
yeare both in winter, and in summer, without  
any timicle neither would he permitt, that, that  
it should be so pieced to make it more warme,  
but only so that it should be therby made more  
vile, and rather more incommodious. So loued  
he pouertie, that he called this holy vertue, the  
foundation of all Euangelicall profession. The  
first stome of the spirituall buildinge, the orna-  
ment, lustre, and beautie of all religion (but es-  
pecially of the Seraphical religion of the Mi-  
nors) a great treasure but hidden from the eies  
of men. Finally an heauenly inheritaunce of  
the children of God.

The Crosse of Christ was the patterne, and  
modell by which he did mould, and frame all  
his affections, as may appeare by his discourse.  
You shall not finde (sayth he) greater pouertie  
then that of the Crose, therce you shall discouer

I S V S

Iesvs-Christ all naked, and poore and vterly ,  
 destitute of all extiernall thinges, of goodes, of ,  
 Clothes, meate bed, and house roome. Poore ,  
 of frindes, forsaken of all, yeauen of his owne ,  
 disciples, and of his owne Father poore of him- ,  
 selfe, of might, of wisedome, renowne, and of ,  
 honor. poore of affection, lifted vp on high ,  
 from all earthly thinges, stript, and spoiled of all ,  
 whatsoeuer. Poore in the vse of things, not ,  
 hauinge those which were exreemely necessary ,  
 vnto him, for damaundinge drinke in his exte- ,  
 me thirst, he had no other giuen him but gall & ,  
 vineger: insteade of a bed, he had no other then ,  
 a narrowe Crosse: and for clothinge, no other ,  
 but a poore clowt to couer his nakednes. Loe ,  
 the fornic, and modell of a most high, and ex- ,  
 cellent pouertie!

These wordes, do they not testifie the inward  
 feelinge which he had that did pronounce  
 them? for if there should be no more but this  
 repetition of *Love*, were not this alone sufficient  
 to shewe, that his toungue spake from the abun-  
 dance of his heart? good wordes may someti-  
 mes deceaue, being clothed with Hypocrisie, but  
 when the heart, toungue, and hands do ayme at  
 the same marke, it is impossible that there should  
 be accessie for any deceit. So that this blessed  
 Father addinge the practise of pouertie, vnto the  
 praises which he gaue it withersinge the con-  
 sent of his heart by an extraordinary serenity, &  
 cheerefullnes of countenance, it may be well

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concluded, that he was truly poore in effect, not  
hauing somuch as proprietie to his beades that  
hung att his girdle.

He was exceedinge rich in similitudes, to  
make his affections to be the better conceaued.  
Amongst other things speaking once of pouer-  
tie, he compared it to the Eagle, of which holy  
Job speaketh, who maketh his neaste in a high  
place, and hard to come at from whence all  
things belowe seemed to be little, and without  
appearance. For so (quoth he) a man poore, in  
spirit is like to this Eagle, who beinge placed  
vpon a high Towre, doth see men that are great  
of stature, like to little shrimpes, and Dwarfes.  
O my dearely beloued bretheren, if we ascend  
to the topp of this towre of most high pouer-  
tie, the world, with all the vanities that are  
therin which sometimes we esteeme so much,  
will seeme to vs but a little point. What are Ci-  
ties, Prouinces, kingdomes, and Empires? what  
should they seeme vnto vs, but little holes, and  
pitts of Antes? and those who ambitiosly desire  
these great honors, but as so many young, or lit-  
tle children, who take delight in things of no-  
thing? then we may say, not moued with enuy,  
but rather with compassion. *O paruuli, vsquequ  
ad diligius iuiciam.* O little ones, how long will  
we delight in childishnes? if we were in deed  
lifted vp in this hight of holy pouertie, O how  
constant, and how vnmoueable should we be in  
all aduersitie, O how indifferent should we be

to what souer should happen to vs, whether  
sicknes, persecution, or tribulation, or death it  
selfe. If we were lifted vp vnto this height, how  
fearefull should we be vnto the Deuills, how  
admirable to men, how beloued of Angells, and  
how agreeable to god himselfe?

And hauinge sufficiently praised, and admi-  
red the excellency of this so rare a vertue, co-  
minge to inculcate the practise, and the loue  
thereof, he saith as followeth. Ah my brethe-  
ren, lift vp your selues on high, disdaine the  
earth, and all the world, and like to noble Ea-  
gles, fix I pray you by perfect Charitie, your  
eies vpon the wheeles of the sunne of the Eter-  
nall God. Conuerse with Iesus-Christ, with  
the Virgin Mary, and with the saints in such  
sort that you may truly say. *Conuersatio nostra in  
caelis est:* Our Conuersation is aboue in heauen.  
By pouertie ye haue ben made heires, and kings  
of the kingdome of heauen, asprie to that king-  
dome, and take hold of the heauenly inheri-  
tance since that ye are poore in earthly things,  
be rich, and noble in vertue. Be rich in humili-  
tie, which is the most deare sister of pouertie.  
For this end it is that S. Francis doth call vs Mi-  
nors, that is to say the most humble, the most  
vile, and the most abiect of all. Be rich in obe-  
dience, which is easily practised; where our  
proper interest doth not raigne. Be rich in cha-  
ritie for by penurie, of things occasions are ta-  
ken from you of all sensuality, and the flesh,

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,, maketh it selfe subiect to the spirit.

,, Be rich in temperance, fortitude, prudence,  
,, & iustice for all these are all founded in power-  
,, tie, since that a true poore man is temperate, for  
,, he contenteth himselfe with a little: he is va-  
,, liant for he feareth noe man, hauinge noe cau-  
,, se offeare because he hath nothinge: he is wise  
,, in despising the earth, and obreyninge heauen;  
,, he is iust, for he tenders euery man his owne, gi-  
,, uinge honor to God, example to his neighbour,  
,, and contempt to himselfe. He is rich in faith,  
,, hope, and charitie, for a true poore man hath a  
,, lively faith, a firme hope, and a burning chari-  
,, tie towards God, & his neighbour: For he  
,, hath extirpated all couerousnes, and hath no-  
,, thing to do with *Meum & Tuum*, mine, & thine,  
,, which are the poison, & bane of charitie. He is  
,, rich in prayer, or contemplation, whereas po-  
,, uertie hath remoued all the blockes, and hinde-  
,, rances of a contemplatiue life. He is rich in  
,, Euangelicall treasures, which are gottē by holy  
,, preaching: for the people easily feeth, that he  
,, seeketh not after any thinge, but the saluation  
,, of theiſt soules. O most rich, and perfitt power-  
,, tie, which maketh vs heires of the kingdome  
,, of heauen! O thrise happy nobilitie which  
,, rayſeth vs aboue all created thinges: This is  
,, our portion which conducteth vs to the land  
,, of the livinge. O blessed portion, small in our-  
,, Ward appearance, but great in effect. Little it is  
,, because it hath nothinge, yet great because it  
,, possesseſſeth

possessest all things. *Tanquam nihil habente, & omnia possidente*: as hauinge nothinge, yet posses. singe all things.

I will not recite many of his particular actiōs in prooфе of his spirit, and desire of pouertie, I will only by the way speake how beinge at Rome at the Generall Chapter; the Pope not a little wondringe at his eminent vertue, after he had testified his holy, and fatherly affection for the conseruation, and in maintenance of his order, asked him what he would require of him for his owne particular. He made this answer, which astonished those that were present. *Holy Father, I demand nothing but your holy Benediction, to obtaine Gods holy grace to keepe the pouertie that I haue vowed.*

His Chastitie was no lesse remarkable, he was chaste in his discourse, in his entertainments, in his thoughts, in his affection, and as it is a great vertue to absteine from one pleasure after we haue tasted the sweetnes of it, then to deprive our selues of it before we haue once tryed it: so was chastitie more excellent, & more commendable in him, seeing that in the spring of his age, in the noone of his youth, he bridled himselfe from all sort of those allurements, after he had lained some yeares in holy, & lawfull marriage. His eies, by which the enemy getteth into the soule, were so mortified, That as he went abroad, the hemme of his habitt was as the Orizon of his sight, for seldome did

he lift vp his eies higher and in this kind of mortification, his soule (retired from all kind of obiects) did entertaine it selfe with God, in whom he placed his whole delight.

He compared a man that is curious in seeinge, to a painter, who beinge to drawe some pourtrat, first beholdeith it well, and afterward frameth an idea or forme of it in his imagination, accordinge to, which he fashioneth his image, And indeed (sayth he) we are painters who lookinge curiously vpon obiects before our eies, we conceaue the forme of them in our spiritus, and haue much a doe afterwards to deface it, and raize it out, and we do not rememb're that *oculus tuus depredatus est animam*. Thy eie hath spoyled thy soule, and death hath entred by the windowe. For desires proceede first from the sight, and these are they which infuse deadly infection into the soule. His wordes were so chast, that when he was to reprove impurite, he had that particuler grace of God to expresse himselfe so modestly, and powerfully that he moued those which were farr drenched in lasciuiousnes, and lewdnes, to a bitter remorse, with sheddinge many teares. His face was a glasse of grauitie, and allwaies represented modestie, and gracefull honestie. All laughture, & affected gestures of curious wordlings, were farre from him.

To be briefe, he had all the good qualities, which are preseruatiues of so precious puritie,

For

For if sobrietie profiteth to this end, he was one of the most sober of his profession, contentinge himselfe with herbes, and pulcs, or bread, and water, which was his ordinary foode. If labour, and trauaile helpeth, he abhorred idlenes as a Deuill. If the roughnes of habitt doth keepe downe the flesh, his was the most rude, that could be found. If scilence doth contribute to this, he was neuer seene to speake but when necessitie urged him. If occasions, and places of danger are to be auoyded, he was so circum-spect to knowe them well before he aduentured, that there was no cause to feare any fall there by. Wherfore makinge benefit of all these, and raysinge himselfe hereby as it were an invincible castle of defence, he liued allwayes in the straighnes of pouertie, which he cherisched in the desert of religion, vnder the gard, & conduct of a faithfull Pastour, the Angell Gardien, and keeper of his life.

*Of his feruour and devotion.*

THE FOVRTEENTH CHAP.

**D**euotion is nothinge els, but a prompte, and ready will, inflamed with a great courage to serue God vpon all occasions whereas lukewarmnes, or coldnes which are borne with vs, hinder vs to followe our saviour throught the deserts of penaunce. But this is a feruour which incitemeth vs to embrake the Crosse, not by a

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by a forced, but voluntary violence. Hereunto  
the delights, and ioies of heauen, serue for cor-  
des to drawe vs on by a sweete constraint. This  
ardour, and burninge affection did so kindle  
this B. Father that it might well be thought,  
that rather some dewine spirit did worke those  
holy operations in him, then a humane soule,  
which is made dull, and heauie by the burden  
of the flesh which accompanieth it.

Of fourte and twentie houres, in the day, he  
gave more then twentie to God in diuerte  
actions of holines, and pietie, reseruinge but  
three, or four for the repose, and rest of his  
feeble bodie. An houre reposeth he: vpon a poore  
strawe bed, or vpon boordes, trullinge himselfe  
within his habitt, girt with his corde as in the  
day time: and so much the more hard it was for  
him to be able to endure this, because whilst he  
liued in the world he could not finde linnen fine  
enough, nor bed soft enough to repose in after  
his worldly occasion of busines. But as a little  
fire encreaseth, as fewell is put to it, & breaketh  
out after into a dangerous fringe: so the exer-  
cise of religion being ioyned with his first pietie,  
did so augment the fire of his deuotion,  
that althoough he smothered it as much as he  
could, to conceale it, and hide it from the eies  
of men, yet the flame thereof did breake forth  
to the admiration of men, as the ioye thereof  
mounted to the blessed Angells in heauen.

Imagine (sayd he) one time a citie with two  
ports,

ports, by one which, all the riches, and treasure of the Citie did passe foorth, and by which the enemies enter in which should put all to fire, & sword, and this is the gate of slouth, and laziness. There is another port, by which all the ill annoyances of the Citie goe foorth, and likewise the enemies; by which enter all the relife, and succour of the same citie: and this is the port of diligence and ferverour. What then is more detestable to a religious man then slouth, and lukewarme dulnes? and what is more to be desired, and sought after then diligence? what monster more hideous, then to see a religious man cold, and negligent, and forgetfull of his vocation? which is a thinge odious in the sight of God, Angels, and men. On the contrary side what spectacle more admirable, then to see a religious man, diligent, devout, scrupul, and spirituall, which serueth God, Angels, and men.

This blessed Father said masse euery day, what busines soeuer he had, with that holy feelinge of the excellencie of these dreadfull mysteries, where our Sauiour I x s v s-Christ, which died on the Crosse is offered a newe for, our necessities, which consideration wrought in him an extraordinary affection to this holy seruice, so that on day being in a voyage he w<sup>t</sup> nine leagues in a morninge, which is 18. miles english, to the end to saye masse: which he presently sayde as soone as he arived, not ha-  
uing

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uing time to wipe away his sweate, not wash  
his fete, accordinge to the custome of the Ca-  
pucins.

Another time being at Gaillon with his bro-  
ther the Cardinall, he came frō thence very ear-  
ly in the morninge, to the end he might come to  
Rhouen, and dyne with the Religious, who  
fasted that day, with bread, and water, because  
it was the vigile of S, Francis, and the Gardien  
could not persuade him to take any other refe-  
ction, after he was come nine leagues fastinge.

Speakeinge of Devotion, he said that a Chri-  
stian man, but principally a religious man was  
like to a vinedresser which had agreed for the  
hire of his traualle with the master of the fa-  
mily, which is God. And as it should not be  
meete for the vinedresser, in steade of labouring  
to run aside into a gaye medowe, and there  
spend his time in makinge of garlandes of the  
sweete flowers so should it be vnmeete for a re-  
ligious person, to lett any time passe without  
endeuoringe still to increase his meritts. And  
after this as a water, which breakerh the causey,  
or damme, which stayed it, he cryeth out ciringe  
the words of S. Peter: Bretheren labour the more  
that yee may make faire your vocation, and election. It is  
not enough to haue begunne well, perseuere,  
and continue. It is not enough to haue done  
well in the yeare of our nouiceshipps, but we  
must continue after our profession: leese no ti-  
me, but reade alwayes, or write, or mediate, or  
pray,

pray, or praise God either in an Actiue life, or contemplatiue.

Those heauenly fauours, and graces which he had by holy extasies and raps, he kept so clo-  
se, that no man can write any certaine hereof; notwithstanding it was easie for spirituall men,  
who haue the iudgement of discerninge it, to  
guesse by many outward signes that he wanted  
them not. For it is a thing almost impossible,  
that he could practise prayer, which so great  
holy violence, and continue it so long as he did,  
if after it God had not strengthened him with  
some supernaturall force: & the extraordinary  
ioye with which he was seased a little before his  
death, did evidently shewe that it could not  
proceed but from a deuine rapt. From this  
fountaine of Deuotion sprang incredible tran-  
quillitie, and repose of Spirit. He was allwayes  
vnited with God he did all this closely within  
himselfe, and to God, and had no other will, or  
desire, but Gods, will, and pleasure, so that he  
had Gods holy spirit in an extraordinary measu-  
re: And what doth this spirit worke (sayde he)  
in man? It maketh him truly wise, iudicious,  
illuminated in the way of God: it maketh him  
full of knowledge, not of vaine, and empie  
knowledge, but with the knowledge of the  
Saints: which is the knowledge of his salua-  
tion. It maketh him resolute, and well aduised  
in alldoubtfull cases, it maketh him valiant in  
aduersities, pious, and deuout towards God and  
his

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his neighbour, fearefull with a filiall, and chaste  
feare, in fine it maketh him allwayes stand vpon  
his Gard.*

Loe what it is to haue the spirit of our Lord: it is to giue full possession of himselfe to God, that he may gouerne, and conduct him, and dwell in him, giuinge him the keyes of the for-tresie. What are these keyes? to be willing, and not willing, to will that which God willetteth, and not to will that, which he willetteth not: doe ye knowe what it is to haue the spirit of God? to do all our actions, and workes with feelinge, seruour, and actuall intention, at the least, virtuall for the honor, and loue of God. If we do take our refecion, to take it for the honor, and glory of God. If we sleepe, if we trauaile, if we preach, if we do our officie, or say our prayers, to sette God with loue, and seruour. This holy practise so vnted him to God, that he made vse of all creatures, as a ladder to mount vp to the contemplation of the Creator: so that whatsoeuer betided him good, or bad, his spirit was allwaies at rest, takinge all, as from the hand of God. Which cannot come, but from the cleare fountaine of a pure soule. For (I will speake this for those that are more spirituall) it is the propertie of a perfitt soule; the more it seemeth to be deprived of all grace, and for-saken of God, and ouerwhelmed in miseries, so much the more to vnite it selfe to him by this meanes; knowinge by a certaine light of spirit, that

that the graces which it first felt within it selfe, where with it was as it were made druncken by the abundance of them, that there are ret-  
red, and drawn vp to the fountaine of them which is God, and that they are there assuredly, and better confiued then when the soule did last of them, and hereby it receaueth more con-  
tentment, and comfort to see them in God, then in it selfe, and unitinge it selfe with God, seeketh them there as in their proper sonne. Hereby (I  
say) it leeseth all vnworthy things in desires, and transformeth it selfe into God, as much as hu-  
manie frailty can attanie to. For as we haue no  
proprietie of our selfes, but by our will, when  
we come to quitt it, & drive it from vs, we haue  
no other proprietie, but that which is of God.

In this state of grace, and in this state of per-  
fection, was this good Father who speakeinge  
of religion, said. Spoyle your selues, and leaue,  
what? Leaue all; it is not enough to leaue som  
what, our goods, our possessions, our countie.  
No, all. It is not sufficient to leaue father, mo-  
ther, brethen, sisters, parents, and frinds,  
No, all. It is not enough to leaue our plea-  
sure, our commodities our delights of the  
world, and of the flesh. No, all things. All  
our euill habitts, and customes, all our  
euill desires, all our proper will, judgement,  
sense, knowledge. Therfore by our vowe which  
we make in religion, we give our selues wholy  
to God, to the end that his deuine maiestie may  
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» wholy, and perfectly posseſſe vs for his: so that  
» he diſpoſe of vs, as of a thinge that he holdeth  
» in his handes, and that without any contradi-  
» ction, or resistance of ours. For as among men,  
» the dominion, and proprietie of any thing is  
» transported from one to another: so by ſolem-  
» ne voweſ which we make, we tranſlate the Do-  
» minion, and proprietie of our ſelues to God.  
» And as amonge men there are in many con-  
» tracts, thinges left to another mans keepinge,  
» donations, ſales, commutations, and reſtitutions:  
» So we may apply them to our deedes, what then  
» ſhall we call it, a gage left to another mans truſt,  
» or keepinge? to S. Paul ſeemeth to call it, for as  
» in a pledge or gage ſome thing is committed to  
» one which keepeth it for a certayne time, and  
» afterward reſtorereth it: (o do we deprive our  
» ſelues for a time of the vſe. of our will, and  
» libertie, and we committe it to God, who  
» will render it vs abundantly in another life:  
» but yet ther is this diſference, that the power,  
» and diſpoſition of the gage, is in him which  
» gageſt it, but we haue no ſuch power in this:  
» ſhall I call it then a donation, because we re-  
» gue our ſelues freely, and franckly to God?  
» or a ſale, because we do not give it freely  
» without recompence, but haue an eternall  
» reward for it? or may it be called a com-  
» muſeſion, or change, for as much as we  
» give our ſelues to God, he giueth alſo  
» hiſelfe to vs, and that with great aduan-  
» tage,

rage, giuinge himselfe to vs immortall, ,  
beinge but mortall creatures, and giuinge him- ,  
selfe infinite to vs, which are but finite, him- ,  
selfe most blessed, and happy, to vs miserable, ,  
and wretched creatures. Finally all this may be, ,  
it may be called, a gage, a donation, a change, a ,  
sale, but it is more meete to call it a restitution. ,  
For we do but render to God that which is his, ,  
and it being both iust, and resonable that a man ,  
restore that which is an others, that which is ,  
his masters, least other wise we become theues ,  
and robbers, I say it is more iust, and agreeable ,  
to reason, to render to God that which is his ,  
with out keepinge it one moment, least we ,  
nicurre the penaltie, not only of theft, and rob- ,  
bery, but of Sacrifedge. Let therfore that which ,  
is Cæsars, be rendred to Cæsar, and that which is ,  
Gods to God; And how? let vs render bodies, ,  
soules, lifes, wills, both for their true essence, ,  
and profit to God, to the end that the iustice, ,  
& law of Iesus-Christ be accomplished. He ad- ,  
ded further, that as auctiently there were two ,  
sorts of Sacrifice. In the one they burnt but one ,  
part of the sacrifice, and in the other, the whole ,  
was burnt, and consumed. We most offer our ,  
selues as this second sacrifice, wholie, resigned ,  
to the will of God, and neither to do, nor spea- ,  
ke, nor shiuke, nor entertaine in any manner, ,  
any other thing but pietie, seruour, zeale, devo- ,  
tion, holines of life, whose fruities shalbe ga- ,  
thered, with great pleasure, and contentment ,

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in heaven, without feare of theeves to robb vs  
of them, nor any rotteness, to consume them.

Of the great zeale he had to the  
obseruance of his rule.

## THE FIFTEENTH CHAPTER.

Some will thinke at the first viewe, that this Chapter treateth the same, as the former, and that there needes not any diuision, because in the one, and in the other, we speake not but of feruour, and Zeale, but in the former chapter I speake of that Zeale which euery good Christian ought to haue in keeping gods commandments, and althoough he seemed to speake only to Religious, yet the poynt which he treated was common to all fauchfull beleeuers. In this Chapter I speake only of his Zeale, as he was a religious man, and for as much as it concerthen the obseruation of his vowe.

He had this holy custome not to passe any day without calling to mine the promise which he made to God, and in so doinge, he excited himselfe to liue so, that in the end he might be worthie of the reward promised in the person of S. Francis, to all his bretheren.

In the greatest scruple and doubtes which were proposed, he would no other casuist but his rule: and twise when he was Prouinciall, and visited all the Conuents making two, or three exhortations (as his leasure permitted, and the number

number of the religious required) in every one of them, there was not one of his exhortations, which was not founded vpon some point of the rule, or vpon some subiect, to which he might easily apply it: which he deliuered with such eloquence, and pietie, that it may be well doubted, whether he could speake so without particular reuelation. Vpon the very word rule, he made foure, or five sermons, where in one place incitinge his bretheren, by the words of Salomon to graue in their hartes the lawe of God, whence our glory, & our saluation proceedeth, he vsed these wordes.

It is a strange thing how God will haue vs to imprint his lawe in our hearts. He will haue vs, to beare it in our eates in hearkeninge to it, in our hearts in louinge it, in our mouth in speakinge of it, in our handes in obseruinge it, in our eies in beholdinge it, and in all our actions, in conforminge, and squaringe our life to the rule of it. And the reaon is, that grace may adorne our heades, and a chaine of gold our neckes. That we may haue grace, makinge vs gracious (for that is the grace adorninge our head) and that we may treasure vp meritts, and this is the chaine which we must ware. Finally for as much as this lawe is a lanterne to guide vs, a light to illuminate vs, a way which directeth vs, and a life which doth beautifie vs; it cannot be more planiely expressed. And for this cause we do now heare of it, and willingly

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discourse of it. Let vs reade it, and carie it in our  
harts, handes, and tounges, lett vs sett it before  
our eies, let vs meditate, & speake of it goinge,  
and comminge, and haue it as the obiect of our  
sight, and vnderstandinge. And why, this is a  
grace to our heades, and a chaine to our neckes,  
this is our guide, our light, our way, and all our  
treasure,

As he came once to one of their Conuents  
some deuout persons and singulerly affected to  
the Capucins (as there are many in all parts) sent  
some thinge extraordinary to the Conuent for  
his supper when he was in the refectory, and  
sawc his portion better then the portion of  
others, he called for a Sale de whiche he only did  
eate, after he had traualied the whole day. The  
Father Gardien moued with this example, sayd to  
him. Father, you haue made too great a iourney  
to day to content your selfe with so small a pit-  
tance. You will not be able to vndergoe, and  
endure the labour of the visit in this manner.  
Haue a care of your health, if not for your owne  
sake, yet for the good of others. I am not so  
feruent (said he) but that I haue too much care of  
this lumpe of flesh, but I haue no contentment  
to see my selfe better treated then others, we  
are all bretheren, and we ought equally to par-  
ticipate of the almes, which are giuen to vs.  
This was the intention of S. Francis our holy  
Father, and this is the end of our rule, which  
teacheith vs what we owe to God, to our neigh-  
bor,

bor, and one to the other. I haue seene, and spoken with many Capucins, who haue happily knownen him and conuersed with him, and they haue assured me, that he was so precise an obseruer of his vowe, with so much perfection, & declaration of vnspeakeable contentment, that those which were not moued by his example, could not but be thought very vnsensible, or vncapable of most strong and liuely instru-  
tions.

He had no other instruction more frequent in his mouth then the imitation of S. Francis & S. Iohn Euangelist, gaue noe precept to his discipiles to accomplish the lawe but this. *My brethren loue one another.* So the blessed Father Angell, knewe no more excellent counsell then this. *My brethren let vs remember our rule.* A rule (sayth he) is so called of rulinge, for all Artisans least, they may erre in the workes of their arte's, haue some principall instrument of which they make vse, which is called their rule. The rule of Mansons is their rule, and plummet, of an Arithmatischean, number of a Geometricane, the rule, and compasse, of a Musitian, well measured accordes, of a painter, and Grauer, lineaments, and proportions. So a religious, and Christian man hath his rule. The rule of a Christian is the lawe, and commandements of God of a religious man, Gods lawe, and his counsells. If Artisans do not apply their rule, to that which they practise, they can do nothinge well, so Christians, and

» religious men if they do not practise accordinge  
» to their rule, they cannot performe that office,  
» which is required of them. It is written in the  
» first Chapter of the prophet Zacharie. Our Lord  
» sayth, I will returne to Ierusalem in mercie, my  
» house shalbe built in it, saith the Lord of host;  
» and the plummet line shalbe stretched forth  
» vpon Ierusalem: when is it, I pray you that God  
» returned to his mercie, if not then, when he  
» called vs out of the world into religion? and  
» who can recount the graces, and mercies he  
» hath done to vs in this vocation? He then built,  
» and purposed to build in vs his house which be-  
» fore when we were in the world, was all de-  
» cayed, and fallen to ruine. But to reedifie it is  
» meete to stretch out the plummet lyne to the  
» end that the edifice be well finished. What is that  
» plummet? It is our rule. How must it be exten-  
» ded in measuringe, and quaringe our actions  
» by it, that they may be confor mable to it. Then  
» shall the citie abound with heavenly grace, reli-  
» gious with diuine fauours, and all shalbe con-  
» forted, and the holy Church edyfed, and resto-  
» red.

He prosecuted the same Similitude of Ieru-  
salem, and religion applying that which is said  
in the 12. of the Apocalips, and in the fortie  
chapter of Ezekiell. that an Angell was seene  
to measure the holy citie, the walls, the ports,  
the breadth, the length, the hight, and all parts,  
and after he had recited this he saith. What  
meaneth

meanech this: This Angell is I as vs Christ the „  
 Angell of the great counsell, or well might it „  
 be the holy Father S. Francis who is called an „  
 Angell for the puritie of his life, and we are the „  
 ciue of Ierusalem. The reede of gold to mea- „  
 sure is our rule, which is of gold by reason of „  
 the great perfection of it, and with this the ci- „  
 tie is measured within and without, within is „  
 the intention, the end of our affection, and „  
 desires, without are our workes, and wordes; „  
 It measureth the largnes how much charitie we „  
 haue towards God, and our neighbor, the „  
 length is measured in seeing how long our hope „  
 is, and how profound our charitie is. It beho- „  
 uech to measure our selues with this plummert, „  
 whiles we liue, for are the houre of our death, „  
 we shalbe measured by our Sauiour, and our „  
 holy Father S. Frauncis, and not being found „  
 to answer the measure, it will besaid to vs. Ap- „  
 penus es in statu, & inuenitus minus habens. Thou „  
 art weighed in the balance, and thou wast „  
 found too light.

Duringe his violent and last sicknes at Riuoh where he died, the Phisicians of the Duke of Sauoy, who affted him, compelled him to permit his habit to be stitt before, because otherwise they could not annointe his bodie as they would, supposing that he had the purples. His obedience caused him to yeeld to their request; but afterward drawinge on to his end, he prayed then instantly, that his habitt might be

sowed, and stirche vp againe because (sayth he) S. Frauncis habitt was not open: and I desire as much as I may to keepe my selfe within the bands of the rule, which he hath giuen to vs. It was replied to him againe, that he neede not haue any scruple in so small a matter, for in extreme necessitie ther is nothinge which doth oblige. Goe to (sayth he) this is not the forme as I desire, and was so earnest that they were forced to obey him. He did not only make profit of his rule, to square all his actions, but vsed it for most strong and well steeled weapons in combaringe against corporall, and spirituall enemies, what confidence he had in it it may appeare farther by his owne wordes.

O ye (sayth he) who haue professed a reli-  
gious life, and call your selues Minors; knowe  
ye that you professe your selues soldiers to fight  
against great enemies, the world, the flesh, and  
the Deuill. For ye ought to desire the lawes,  
and ordinances of your great captaine, and  
wield manfully those weapons which he hath  
lef vs; obedience, pouertie, chastitie. The De-  
uill is foiled by obedience, the world by pouer-  
tie, the flesh whith Chastitie. Pride, and arro-  
gance is subdued by obedience, couerousnes by  
pouertie, and luxury by chastitie. And briefly  
by these strategems, and with these weapons,  
we trample vnder our feete all the Squadrons of  
hell O holy and blessed triple number so plea-  
singe to God. In this is the beginninge, the mid-  
dle,

de, and the end, and consequently all things, in a bodie ther is a threefole dimension, in the soule there are three faculties, among the Angells three Hierarchies and quires, & in vertues three, theological, what more is to be added? In God himself ther is a Trinitie of persons in onesse, the Father, Son, and holy Ghost, and one God. If we will amplifie it more, I shall not speake impertinently, if I should say these three vowe are the three branches, wiche spring out of the vine of G<sup>r</sup>enesis, that triple bone which is so hardly broken, the three Calues which Elcana offered to God, the thre Chalices of the holy altar, the way of the three dayes in the desert, the three dayes wherein the troopes had patience with our Sauiour; the three measures of meale, which raysed all the paste, the three presents which the magi did offer, gold, myrrhe, and frankincense; the three gates of the heauenly Hierusalem. But more pertinently shall I speake to our purpose, if I shall say, that these are the three peeces of gold which our Lord gaue S. Francis, which he offered to him, which are the three weapons of the souldiar of I<sup>s</sup>s<sup>v</sup>s-Christ in this spirituall battaile, and those that God doth require of all. I would recite the history as it is in the Chronicles of this order. But because the Father Angell makes a short abridgement of it I had rather expresse it in his wordes.

Remember ye (sayth he) that our holy Father S. Francis beinge once in the mount of Allur-

Allatus, and environed with a great light, and splendour, his Companion brother Leo, heard these wordes often repreated. What art thou o my sweete Lord, & what am I, thy most vile servant stretching foorth his handes thrise while this light shind. Wherfore beinge entreated of Brother Leo to explicat this mistery, the holy Father answered him. When I speake these wordes. What art thou o Lord, and what am I, there was imparted to me a cleere light of the greatness of Gods maiestie, and of myne owne nothing. Therfore I sayd. O my Lord, what art thou? loueraingly wise, mighty, good who vouchsafest to visit me with so much charity, me a poore, and vile worme, yea an abyisme of miseries. The mistery afterward of stretching our my haud three times is this. My Lord Iesvs Christ speakeinge sweetely to me sayd. Francis giue me some thinge. And I sayd to him. O Lord thou knowest that I am all ghine, & that I haue no other thing but this ~~rope~~ which I weare, on my backe, and this Cord with which I am girt, and these <sup>th</sup> spings also are none of mine. what then can I giue to thee? Then our Lord sayd to him. Francis put thy hand into thy bosome, and offer me what thou shalt finde there, then he put his hand into his bosome, found a faire peece of gold, and being astonished at this he offered it to I es vs Chist. After a little respit our Lord spake so againe to him, and he replyed I haue nothinge, neither will haue any thing

thing. For I haue despised gold, siluer, and all earthly thinges for the loue of thee. Our Lord had him yet put his hand, in his bosome, and he found a faire flat piece of gold, and offered it also to him. He did so the third time in like manner. What is meant by this? Our Lord would signifie by these three pieces, the three vowes, and the obseruance of them, which is so acceptable to him, to witt obedience, poverty, Chastitie. This is monie, not of earth or of iron, but of gold, because it is precious mony: found in our bosome, that is in our free will, because if our vowes were not voluntary, they should not be pleasing to God: but the mony which God putteth in our bosome, because it was he which inspireth vs to offer them to him, and giueth vs grace to obserue them. O most precious mony, which is sufficient to buy heauen, and most strong weapons to fight against our enemies, to subdue them.

So well knewe he by his prudence, to reape double profit out of one action For on the one side, the promise which he had made to God serued him as a goade to incite him, to ouercomme all manner of difficulties which might hinder the flesh, or the spirit: and on the other side, knowinge that all this proceeded from a singuler grace of God towards him, he tooke occasion to huble himselfe by the knowledge of his owne infirmitie, and so prostrated himselfe before him, as vile, and abicet, in exchange for his

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his singuler loue , and with a most holie passio-  
mate affection , rendred him all thankes giuinge  
that he could possibly conceaue in his hart ,

*Of his Charitie.*

THE SIXTEENTH CHAPTER.

**T**He fire of ardent Charitie did so consume  
the hart of this blessed Father , that he wit-  
nessed by his actions that he was rather of an  
Angelicall , then humaine nature . His bodie  
kept him downe to the earth , as the matter of  
fire doth supprese it in part , but his affections  
did soare vp to heauen , as a flame of fire , doth  
to the proper Sphere . His vertues shined farr  
more by the cooperation of Charitie , for Cha-  
ritie was the seed of them . Charitie did nourish  
them , charitie as the vitall spirit , did giue them  
motion and life .

To speake of his Charitie towards God , it ap-  
peared that he was united to this deuine obiect  
in so straight bondes , that being wholy dead in  
his owne desires , he squared all his actions ac-  
cording to the sole will of God , which is the  
only and vermost point which maketh mens  
soules dcuine , and transformed into God : He  
thought , meditated , spake , nor willingly heard  
any other speech , but of God . So that the con-  
sideration of the loue of God , which he manife-  
sted to his creatures in cloathinge himselfe with  
their fraikie , to restore them the inheritance  
which

which they had lost by their owne sinnes, rauished his spirit, and made him groane to be within his opened side, that he might sucke from thence the milk of grace, after which he professed himselfe to parte and fainte, as though he were but a starueling for want of this foode.

The greife, and dolours which his master had endured for his sake, were so deeplye imprinted in his soule, that in the greatest sufferinges, where the most perfitt would haue shewed themselves to be sensible, he had all waies a seruice, and smilinge countenance. Which seruinge for an example to some, and an obiect of admiration to others, was an infalliable argument of his inward contentment, and the signe of the straight vnion of his soule with God. This vnion did so occupie his soule in supernaturall thinges, that it caused him to forgett that feelinge which he did owe to the naturall man. In so much, that it was the opinion of many that knew him well, that without speciall grace, he had never beene able to subsist among the thornes of so many austeries, and mortifications. For it is incredible what little sustenance he gaue to his bodie, and how little rest he tooke, yet did he appeare in better plighe for his health, then when he lived in the world, amidst all the delicacies which men of his rancke haue at their will. How often was he to be seen in the open countrey travayling, and enduring all sort of bad weathers when his legs

leggs haue ben so scorched, and chopped with  
cold, that he hath ben ready to ly downe in  
heapes of Snowe, and yet then would he refuse  
to helpe himselfe with takinge house, or any  
other commoditie which was offered to him, &  
which he might have accepted, seinge that the  
rule of his religion did permitte it in case of  
urgent necessitie.

He was a great enemy of selfe loue so that he  
esteemed good actions in him in whom where  
there was selfe loue (as a tree without leaues,  
without flowers, or fruit; and indeed a barren  
and vnfruifull plant: and that which is more, he  
thought him vnworthy to be reputed a man.

It is true (saith he) that a man in all sort of na-  
turall and deuine lawes, is not his owne man,  
but Gods servant, his lands, his possessions, and  
all that he hath, therfore as such a one he  
ought to submitt himselfe in all great, and small  
things to his will, and accordinge to it, gover-  
ne, and rule himselfe, all his life, and all his  
actions; so that he canot stirre one foote, or one  
finger without his will, for as a horse is wholy  
mans, so man is wholie Gods: whence it follo-  
weth that as the horse is esteemed to be good,  
which doth nothinge of his owne proper mo-  
tion, but moueth, and stirreth as he is driven, or  
spurred by his master who is vpon him, & go-  
uerneth him, so man doth the office of a man  
when his will, and all his workes serue only  
God, and are directed to him; And contrar-  
wise

wise when hauinge forgotten God, and seruinge  
himselfe, referringe his workes to himselfe, and  
his proper will, faileth in his entrie, then doth  
he become as a horse winching against his master.  
*Vir vanis in superbiam erigitur, & tanquam pullum  
agri, se liberum natum putat.* That is to say. A vaine  
man doth not consider his beginninge, and his  
end, for which he was created of God, but is lif-  
ted vp into foolish pride, and thinketh that he is  
borne free, as a young colt of a wilde asse, and by  
this meanes will liue after his owne fashion, and  
according to his owne will, will do what he li-  
steth, and choose that kind of life which is plea-  
sing to his fancie, and so go on according to his  
owne capricious humor, & not take knowledge,  
what is the will and direction of God, who is his  
Soueraigne master. But in the end he will deceaue  
himselfe: for S. Gregory saith vpon this place; It  
is necessary that man in all his mouinges be bound  
vnder the disposinge of God, whose seruant he is,  
whereas he hath not, nor can not haue any iuris-  
diction or action in his owne handes, and that for  
many reasons.

The first is, by reason of the eminency of de-  
uine nature, and for as much as one thing is more  
excellent then an other, so much it is superiour  
to it, and the other must yeeld as inferiour. The  
second is, by reason of the right of creation, for  
he that maketh an other thing, is to be absolute  
master of it, and hath right to dispose of it, as he  
shall thinke best. The third is taken from the last

“end. For when a thing is made for an other, it  
“ought to be naturally subiect to it: man is made for  
“God, and therfore ought to be his subiect and  
“vassall. The fourth is, in consideration of the com-  
“mandement and precept, because God requireth  
“this subiection of vs, not only out of feare, but  
“loue. The fifth is, for as much as it is manifest that  
“he which hath bought a thing, and paied the pris  
“of it, he is made master and patron therof; but  
“our Sauiour hath bought vs with the price of his  
“bloud, and therfore hath right to command vs.  
“The sixth is, for the recompence sake which is in-  
“finite, by the meanes whereof we attaine, to pos-  
“sesse God himselfe. And lastly there is a strict obli-  
“gation, of a sworne contract by which we are  
“wholly deuoted, and dedicated to God in holy  
“Baptisme, when we promised to renounce Sa-  
“than, and all his pomps. Since then man is Gods  
“seruant, tyed by so many knotts, why should he  
“not cry and say with Dauid. O Lord behold I am  
“wholly changed, I am as a beast, but a reasonable  
“beast which obeyeth his master in all thinges; so  
“do I resigne my selfe in all thinges, and in all pla-  
“ces to thee, which art my God, conduct me to  
“thy will, and governe me, for I will alwayes fol-  
“lowe thee, as an obedient seruant.

This holy cogitation caused him, before he vnderooke any thing, to examine if this serpent of propre will, did not secretly putt in her poison by any vaine desire, or particular interest, though couered with the cloake of vertue, and sanctitie

and

and if he did discouerit, his body payed the forfeiture of it, by a rude mortification, before the spirit did put in execution, that which God required of him for his glory. Soe in all his actions he had his hart elevated to God by loue, & affection, and being consumed within the flame of so holy a fire, he incited others to the same acts. For this is a meane to knowe true charitie, if it hath God for the last end, and marke that it aimeth at in all occasions presented.

Hence it happened, that once in giuinge a lesson to his bretheren, he made our Lord to speake in such manner, that it was easily to judge his hart was glowing hott with this holy fire of charitie. I take pleasure to see the body mortised, and kept downe, but I would haue the spirit also exercised. I require the hart aboue all thinges. *Fili* <sup>3</sup> *presta mibi cor tuum*; Son giue me thy hart. I knock <sup>3</sup> at the gate of thy hart daylie. *Entra ad ostium*, & <sup>3</sup> *pulso*. I stand at the gate, and knock. If I require <sup>3</sup> any thing, it is the heart. *Deus intuetur cor*. God beholdeth the heart. If I teach any thing, it is the heart. *Scrutatur corda, & renes*. He searcheth the hearts and the reines. If I proue, and examine <sup>3</sup> anie thing, it is the heart. *Probasti cor meum & visitasti nocte*. Thou hast proued my hart, and visited it in the night. If I seeke to speake to man, singly, and alone, it is by the heart. *Ducam eum in solitudine, & ibi loquar ad cor eius*. I will leade him into the wildernes, and speake vnto his heart. And if I desire to change any thinge in man, it is

“ his heart, and to make it, of a hard heart, tender  
“ and soft. *Auferam à vobis cor lapideum, & dabo vobis*  
“ *cor carneum*. I will take from you a stony heart,  
“ and will give you a fleshy heart. In fine, if I seeke  
“ the conuersion, and loue of man, I would haue  
“ it with the heart. *Conuertimini ad me in toto corde*  
*vestro*. Turne ye to me, withall your heart. By his  
wordes we may iudge of his excessiue charitie,  
for it is as hard to supprese such charitie without  
shewing it selfe, as it is to keepe fire smothered  
vnder a little ashes.

Out of this charity towards God, springs the  
other towards his neighbor : for these two are  
sisters which neuer part one from the other, or to  
speake more properlie, they make but the one,  
and the same vertue, which tendeth to one obiect,  
which is God, by two waies; by one directly, and  
in the other by reflection vpon his image engrau-  
uen within the soule of man.

All manner of trauaile was easy to him, when  
he tooke in hand any worke of pietie, he forsooke  
willingly his meate to giue contentment to them,  
who came to seeke of him any consolation for  
their soule. He had a naturall sweetnes, which  
drew sinners with so great violence to discouer to  
him their most secrett vlcers, that in on day he  
healed more of such woundes by his exhorta-  
tions and instructions, then many could do in ma-  
nie yeares, such particular grace had he giuen him  
from God, directing all wholly to his glory. He  
said, by the frute, the tree is knownen, and so true

charitie by workes and effectes, not by speech, nor by external appeerance: Bretheren let vs loue, not in word, nor tongue, but in worke, and truth. But what are the markes and effectes? there are two principall. The first is, if we do keepe our selues from giuinge any offence, or doing any ill to our neighbour. The second is, if we force our selues to do all the good we can. S. Paul saith first, charitie worketh no ill, and next is benigne, and good: By the first we are bound to beare no hate, or malice towards our neighbour, not to iudge ill of him, not to murmur, or detract from his fame: not to iniury, calumniat him, or do him any harme: By the second we are bound to loue him, to iudge well of him, to helpe him in his necessities, to visit, and serue him if he be sick, to pardon him if he hath offended vs, to correct him with charitie, if he hath committed any sinne. These are the signes, the effects, and the workes of a true, and brotherly charitie.

He visited the sick in an extraordinarie ferverour, comforted them in their greatest dolours in that manner, that many which apprehended death as a cruell lyones, before they see her, did willingly, and valiantlie enter into the listes, and shewed no apprehension of this last combat. For he made this passage so happy for them in regard of the future rest, and the auoydinge of the miseries of this world.

A yeare before this blessed Father died: Monseigneur the Duke of Montpésier his son in lawe,

*The life of the Reverend Father*  
payd his tribute to nature, in the floore of his age,  
being but of the age of thirtie five yeare. He was  
a most noble Prince, & of most singuler pietie: he  
neuer forsooke him duringe al his sicknes, perfor-  
ming diligentlie this last office of charitie, and  
exhorting him to dy well, as he had allways stir-  
red him vp to good life before. I doubt not but  
that he had a particular obligation to serue him,  
in a busines of so great importance, where he was  
to be in danger of gayninge, or loosinge heauen.  
For it is true that he was the more moued by a  
fatherlie charitie, and therfore hauing purposed to  
go to Rome to the generall chapter (he being at  
this time Prouinciall of the Prouince of Paris) he  
was stayed by the Kinge, and by his brother the  
**Cardinall Joyeuse**, Protectour of their order, who  
would haue him deferre his voyage, for to per-  
forme this last dutie, which he did with an incre-  
dible fatherlie affection, as he had done to manie  
others. Notwithstanding att this verie time, he  
preached in manie of the principall churches of  
Paris, as he was invited by vertuous perlons, who  
knewe the fruit which was rendred an hundred  
fold by the seed of his doctrine.

As he passed ordinarilie by villages, he caused  
the people to be assembled together, he catechized  
them, and made exhortations to them short, or  
long, as his leysure permitted him, saying often  
to his companion, that he tooke great content-  
ment in this. For he was of opinion that it was a  
verye fruitfull worke, to instruct poore soules,  
which offend more out of ignorance, then ma-

lice. And he sayd, that he had more deuotion to this, then to preach in the best pulpitt of great cities, because there were neuer wantinge many good preachers (thankes be to God) and here they had scarce one in a whole yeare.

That it may further appeere by his discourse, how he burnt with charitie. He sayd once: What thing can be more sweete then brotherly charitie? which if it were in the world, this should not be a world, but heauen it selfe, we should not be longer men, but Angels, yea we should be Seraphins. Imagine I pray you, a citie wherin the lawe of loue and charitie is perfittly obserued. Where children do in all thinges obey their parents, and parents take great care of their childe[n], where man, and wife keepe inuiolateli their troth plighted one to the other, where bretheren liue in peace, where Princes, and superiours command in charitie, and subiects obey in humilitie, where there is not one perlon found, which bearereth anie hate, or malice toward one another, but all loue one another as themselues. When one should be sicke, all would run to serue him, when one is poore, all would succour, and relieue him, when he is sad and heauie all would comfort him, where there were noe word of anger, of detrac*tiō*, of ill speech, where there were no theft, or detrac*tiō*, where there were no disdaine, enmitie, contentions, or discorde, but a perfitt peace and concorde, what would you say of such a citie, if here were anie such in the world? would you not

“ esteeme it most happy? would you not call it a Pa-  
“ radise on earth? would not euerie one seeke to re-  
“ paire therer, and to dwell therein? Such was  
“ the companie of Christians in the Primitiue  
“ Church, when all their goods were in common,  
“ when they sould their professions, and laid the  
“ prise of them at the Apostles feete. And for as  
“ much as by humane frailtie, this holy citie of loue,  
“ and peace failed to the body of the Church, for  
“ repairing of it, religious men haue entered, to  
“ maintaine, and conserue the image of this Socie-  
“ tie, where all had not but one hart, and one soule,  
“ and loued one another hartily: So that (my bre-  
“ theren) we ought to consider well our obligation,  
“ let vs while we call one another bretheren, haue  
“ the one and the same Father Iesus Christ, and our  
“ Father S. Francis, lett vs haue the one, & the same  
“ mother, the Church and religion, hauinge all the  
“ same rule. Charitie hath brought vs to this, and  
“ charitie mainteyneth vs in this state: charitie doth  
“ bind vs with an indissoluble band, which being  
“ taken away all good is lost, and the foundation of  
“ our religion cannot stand. This is the fire, which  
“ must continually burne vpon the altar of our  
“ hearts. *Ignis semper ardebit in altari meo.* This is  
“ the burninge gold, which must make vs rich.  
“ *Suadeo tibi emere aurum ignitum.* Embrace this cha-  
“ ritie aboue all thinges. *Ante omnia mutuam in vobis*  
“ *metipfis charitatem continuam habentes.* Note this,  
“ *ante omnia*, that is, before all thinges. If we must  
“ suffer dommage in any other thinge, it should not  
“ be in

be in charitie . If any other vertue be lost let not „  
charitie be lost, for this being lost, all is lost. If we „  
correct, if we reprove, if we chaste, if we giue „  
any pennance, let it be in charity . Loue, and do „  
what thou wilt, sayth S. Augustine. All woundes „  
in the body are dangerous , but a wound in the „  
heart is mortall, because it is in the heart which is „  
the beginninge of life; Soe euery mayme, and de- „  
fect of vertue is euill, but the want , and defect „  
of this vertue of charitie, is most pernicious, for „  
as much as the foundation of spirituall life con- „  
sisteth in it.

*Of his Prudence.*

## THE SEVENTEENTH CHAP.

**T**HIS vertue beinge the rule, and measure of al  
that which other vertues do shewe foorth,  
made this blessed Father admirable in all his life,  
and in all his conuersation . In his tender age he  
shewed himselfe to be old in iudgement, in the  
court his counsells were allways held most reli-  
gious, and in religion, his countels were esteemed  
oracles. In both estates , he comported himselfe  
with that discretion , that those that were most  
apt to censure others , could neuer take hold of  
him. He was in no sort enuied, and maligned of  
others, noe not in the Court, where this venime  
is to comon that there are fewe that can escape it.  
There are many who liue in the world who are  
very

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very charitable, and will not charge their conscience with the least scruple of that which is euil, but very fewe of these are so prudent, that they can discreetly, and happily direct others, set them in thole good wayes, which they themselues treade, and this is belonging to prudence, which is most necessarie after charity. For this is it which instructeth others, what is to be done, what waye is to be taken, when also we are to take our time to do it, and what is to be auoided in vertuous actions. This is it which teacheth vs to haue the same countenance, and the same affection, both in prosperity and in aduersity, as the hand is the same, whether the fingers be open or they be closed together. This is it which cōcurreth stil with truth, not with amitie, which for-seeing thinges to come, disposeth soe of things present, that being past, they leaue not behinde them the stinge of repentance. Briefly this is it which this blessed Father possessed in that eminent degree, that if he made no great benefitt for his owne particular, yet was he made hereby a man most seruiceable for the profit, and aduantage of others.

We haue allreadie obserued manye of his wise actions, and singularly in that particuler peace, accompanied with a generall, which he effected for the good of his countrey, when he went forth of his religion. After his returne to his religion, his brethren admiring his great prudece, imposed all kind of charges vpon him: he was Guardien in their principall conuents, and two yeares

yeares after he resumed the habitt, he was made Gardien of this conuent of Paris, and afterward Definitour, after that Prouinciall, and then generall Definitour. In all which he carued himselfe so prudentlie, that if he had liued till the Generall chapter followinge, he might haue merited the charge of the Generall of the whole order.

This prudent managinge of affaires, was not only for the good of his owne order, but for the benefitt of other religious men, beinge most dextrous to advise others for the way of perfection, and often shewinge them ways to ridd themselues out of great difficulties, whence they thought it impossible to rise out. Hereupon many did often visit him, and approuing his reasons, they made vse of his counsell in their busines of greatest importance.

The fame of his prudence was such, that it came to the eares of the Popes holines, and afterward seing more with his owne eies whilst he was at Rome at the generall Chapter in the fetherly care he had of the publicke good, he purposed to haue made him, an associate to the congregation deputed to consult concerninge regular affaires, and to prouide for the necessities, and maintaininge of religious, esteeming him a man singularly well conuersant in such causes. But he was diuerted from this purpose by Monseigneur Cardinall de Guiry and by other noble persons of Fraunce, who informed him that the Kinge of France would not take well his absence from his king-

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kingdome, and besides he was not likely to accept  
of any such honorable charge, hauinge giuen the  
desire to all worldly honors, vñles his holines did  
laie vpon him an absolute commandement.

In the yeare 1608. Duringe the interdict of the  
common wealth of Venice, many orders forsooke  
the citie to auoid the violence of the time. This  
B. Father beinge aduertised that those of his or-  
der also were gone foort, hhe tooke his iourney  
to passe by Venice, where he was entertained with  
great respect of the Duke, with whom he treated  
these affaires for some fewe daies so prudently,  
that he made a reconciliation for his order, and  
brought them into the Dukes good grace, not  
without admiration of the whole cōmon wealth,  
and particularly the Duke, who blessed God that  
he had sent his Angell of peace, to reestablish the  
affection of the Senat towards that order.

One of the perfections in which he did most  
excell, wasthe power to reunite those that were  
deuided, and fallen out by occasion of any quar-  
rell; Insomuch that many noble persons made  
him in such cases their vmpire, to compose their  
differences, hauinge an extraordinary great op-  
inion of his prudence, ioyned with great charity.

Some of his bretheren asked him one time; Fa-  
ther whence commeth it to passe, that so many  
labour to attaine to perfection, and so fewe arriue  
to it? we see daily so many deuout people commu-  
nicat often, to pray much, and exercise much  
mortification, and yet after many yeares so spent,

are little, or nothinge the better, at the least they shewe their imperfections vpon the least occasions. The reason is (saith he) that they be not prudent, in the rearing of this spirituall building; For they trustinge to much to their owne iudgement, they despise all sort of counsell, they beginne with the roofe, instead of laying well, a sure foundation, and would open an entrance for vertues, before they haue made a place for them in their soules.

This answer is short, but substantiall, and worthy of due consideration. To make it more cleer I wil relate heere what he spake once concerning the same subiect. To come to perfection as faire as we can attaine, he sayd that Christian prudence did teach vs, that we must obserue three thinges, in their due and right order. The first is to purge, and cleanse our selues from sinne. The second is to despise, and to tread vnder our feete all earthly thinges. The third is by the meanes of vertue to aspire to heauenly things; Which three thinges were expressed by the holy Ghost in the twelift of the Revelation, when S. John saw a great signe in heauen, to witt a woman clothed with the sunne, hauing the moone vnder her feete, and on her head a Crowne of 12. staris. We may say that this woman doth represent the B. Virgin, or is the Church: but att this time I may say this woman, is the image of a iust soule, and especially of a good religious, which ought first to be clad with the sunne, that is with Iesus Christ, by his grace, & to

“ to shine within, and without by charity, and good  
“ example. To followe Iesus Christ, to be humble,  
“ patient, mecke, as he was: this is to be clothed  
“ with the Sun, even as he which putteth on the  
“ roabe of a Kinge, seemeth outwardly to be a king.  
“ The second thinge which this woman had was  
“ the moone, vnder her feete, by the moone which  
“ is variable, and defectuous, and neuer continueth  
“ in the same state, all worldly things are implied,  
“ as honor, pleasure, riches, vanities, which a good  
“ Christiā, especially a good religious ought to des-  
“ pise, and esteeme them as vile, and fading as they  
“ are, but she had on her head starrs, which are the  
“ third thing. All heauenly things are these starres,  
“ vertue, spirituall exercises, loue of eternall things,  
“ conuersation with Saints, and in heauen the con-  
“ templatiō of future felicitie. We must haue these  
“ starrs on our heade: that is to lay in our thoughts,  
“ and in the supreame part of our soule, to think  
“ often of them, to meditate them, and thirst after  
“ the possession of them, to aspire allwayes thither,  
“ soe that we may say as farre as it is possible. Our  
“ conuersation is in heauen, we should beare them in  
“ our heade, or vpō our heade in signe of reuerence.  
“ And indeed to beare the on our heade is nothing  
“ els, but to seeke the kingdom of God, and his iu-  
“ stice before all things: but alas how is this or-  
“ der chaunged att this day? We haue not the startes  
“ vpon our heades, and the moone vnder our feete,  
“ but contrariwise the moone on our heades, and  
“ the starres vnder our feete; We do not seeke first

the

the kingdome of God, & his iustice, but we serch , ,  
after in the first place earthlie things, and vanities, , ,  
we desire to satisfie our appetites , to haue great , ,  
estates, and reuenerewes , and afterward for Cere- , ,  
monie to go to masse, and to a Sermon, to confes- , ,  
sion, & communion. So that by a foule abuse, that , ,  
which ought to be the principal, becommeth on- , ,  
lie successorie , and that which should be succes- , ,  
sory is made the principall, and we vse that which , ,  
we should enioye , and enioye that which we , ,  
should but only vse . And note that S. John did , ,  
not only see starres on her heade , but a Crowne , ,  
made of most goodly starres. What doth this in- , ,  
timate to vs, but that he which should haue bene , ,  
a good Christian, a good religious person , and , ,  
should haue clothed himselfe with Iesus Christ , ,  
by imitation, who should haue contemned earth- , ,  
lie things signified by the moone, and should haue , ,  
caried heauenly things as starres vpon his heade, , ,  
by desire, and contemplation, he shall in the next , ,  
life receaue a Crowne of twelue most bright star- , ,  
res , which are meant the ioyes common to all , ,  
twelue singuler gifte. Foure of the soule; vision, , ,  
possession, fruition and contemplation . Foure of , ,  
the body. Charitie, or glorious brightnes, impa- , ,  
sibilitie, agilitie, and subtilitie. Foure of the whole , ,  
man composed of bodie, and soule, the companie , ,  
of Saintes , the habitation of the Empyrean hea- , ,  
vens, a generall , and perfitt satietie, and lastly a , ,  
perpetuall securitie, wherupon he may boldly lay , ,  
with confidence , that which the Apostle S. Paul , ,  
faith.

“ faith . I haue fought a good fight (against the vi-  
“ ces, and tentations of the world, and the flesh) I  
“ haue finished my course in the practise of vertue,  
“ I haue kept the faith (which I promised in Bap-  
“ tilme: what remaineth, and resteth nowe, but a  
“ Crowne of glory, which shall be giuen to me by  
“ God, who ordayninge the lawe of good workes,  
“ hath alwaies ordained the reward , and recom-  
“ pence to them.

*Of his comportement while he bore the charges  
of Provinciall, or Definitour, and of the  
qualities requisite thereto.*

## THE EIGHTEENTH CHAP.

**A**Lthough this B. Father was in the whole course of his life, a patterne of Sanctitie bending all his spirits to the practise of vertues, yet was he oblerued at no time to be more humble, more feruent, more charitable, more frind of pouertie, more mortified, more exact in the obseruation of the Euangelical counsells, then when he was Definitour, Provinciall, or bore any great charge in the order. The title which lifted him vp putwardly aboue others , did inwardly cast him downe by the centre of abiection, & his thoughts were as farre from the desire of preeminencie, and prelacie, as the earth is remote from the heauens. He liued as well , or better content vnder obedience, as he did in place of authoritie, by reason of

of the difficulties which accompanie those places of charge. He was accustomed to say that a Prelate, or Superior in the holy Scripture, is called a Pastour, a Father, and a Phisitian, which qualities he had in an eminent degree.

As a pastour he had care of his flocke, not only of the vnuerall good of the Prouince, but of euery one of the bretheren in particular, he watched often when others tooke some repose, to sett order carefully for their affaires, and he rose duely to matines in the Quire with the communitie, and in word, and deed he conducted all things holily accordinge to the rigor of the rule. As a Father he loued all alike, void of all particular affection, and alwaies did more then he commanded others to do, to take away all occasion of excuse from them. As a Phisitian he had a singuler care, both of corporall, and spirituall infirmitiies: he comforted the afflicted, encouraged the weake, and fainte hearted, gaue remedies agaist tentations, hauinge learned much in this kind, by his owne experience. In fine, he was so laborious, and carefull in putting in execution all good offices, that certainly there could be no other recompence sufficient for his traualle, but the crowne of glory, which he now weareth.

When he made his vistite, he came to no Convent, where (if leisure, & opportunitie serued) he made lesse then three, or four exhortations in the Refectory to all the religious, with so great Zeale enceuoringe to raise them to the highest steppe of

the ladder of charity, and perfection, and to make them with fresh courage to passe the thornie desert of their profession, soe that they must haue bene more hard then marble which could refraine teares when they saw his cheeke all blubbered with them tricklinge downe. These visits were ful of learninge, and powerfull, as he was of great power in workes, of good example, and wordes of wholesome doctrine. His words did prouoke to deuotion, but his actions did carry men forceably, and both ioyned together, were as chaines, which suerly, and strongly did drawe men to lye downe at the feete of the Crucifix, his actions needed not an after excuse, and his wordes required noe replie. He who knewe soe well to obey, knewe also how to command, proposinge to his bretheren the merit, and prize of obedience by the example of Abraham, who for hausinge obeyed God commandinge him to offer vpp his sonne Isaacke, God gaue him the greatest recompence, which can be imagined, to witt Iesus Christ his only Son begotten of his propre substance, so that in the beginninge of the genealogie, it was written, Iesus Christ the Son of Dauid, the Son of Abraham; and after a longe recite of all the circumstancies of this action, he layd.

O my most deare bretheren see the great meritt of obedience, howe God requited a true obedient man. He payd a Son for a Son, but the Son of man was offered only, and not receaued with the Son of God, not only offered but giuen for

for his Son. O gift exceeding all giftes, o high fauour, and vnspeakeable recompence. What can be sayd more of the meritt of obedience? If this be not sufficient to enamour thee with it, what can be sufficient? But it may be euery obedient person doth not receaue the like fauour, and recompence. Heare our Sauiour. Whosoeuer shal do the will of my Father which is in heauen, he shalbe my brother, what more, he shalbe my mother, my Father, and I wilbe his Son.

Among his notes of obedience, I lighted vpon certaine generall propositions which he gave for al sortes of religion, to take away scruples arising, and to make the yoke light, and easie, though in appearance, it leemeth rigorous.

1. The first is to beleue verily that God by his certaine knowledge, and infalliable prouidence, had forseen from all eternitie, that they should be gouerned by such Superiours in that state of life which they had vndertaken, & not by others, and hereby to receaue his grace, and finally his glory.

2. The second is to beleue firmly, that by the meanes of such superiours if they hearken to the, and obey them with simplicitie, God will manifest his will to them, and guide them alwaises, so that they cannot faile, nor be led into error, though the Superiour be lewd, and worse then Caiphas.

3. To beleue not only according to outward shewe, but according to the inward, and secreet

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iudgement of God, that their superiours who go-  
uerne them, are to them the most beneficall men  
of the world, and the most worthy, and to loue,  
honor and respect them for such, and not consider  
in them the faults which humane frailty hath  
attending it, being herein like to Sem, and Iaphet  
the good Sons of Noah, who going backward  
couered the shame of their father, and would not  
behold it, and so dainge they merited Gods be-  
nediction for a recompence.

4. To consider how by the vertue of simple obe-  
dience, they ouercome all the tentation of the  
world, the Deuill, and the flesh, and do obtaine  
great abundance of heauenly graces, and finally at  
the houre of death, they are assured that God will  
not call them to account for their life past, but  
will call for it at the hands of their Superiour, so  
that they haue no thing els to do, but to receaue  
the reward and crowne of their obedience. On  
the contrary side, a disobedient man, is exposed  
to all tentations, and deceites of the Deuill, and  
is not gouerned by God, and in this state at the  
houre of death, findeth the gates of hell open to  
receaue him, and Lucifer the grand Captaine of  
disobedient rebels, prepared to torment him eter-  
nally in hell.

5. Yet no man (said this B.Father) is obliged to  
obey his Superiour in acts which are purely in-  
ward, whether they be of the vnderstanding, or of  
the will. As if the Superiour did comand him to  
believe a certaine opinion, the inferiour is not  
bound

bound to obey him for as much as such acts are inward in the soule, which doth immediatly submitt it selfe to God alone. For it belongeth to God alone to command such actions, and all others are deprived of any such right vnlesse these inward actions, be mixed, and confounded with exterrnall actions, for then by vertue of the exterrnall action, the inward may be commanded.

6. We are neuer to obey the infernour against the commaundement of the Superiour, as the Vicar against the commandement of the Gardien: or the Gardien against the commandement of the Prouinciall, nor the Prouinciall against the commandement of the Generall, nor the Generall against the Popes commandement, nor the Pope, or any whosoever against Gods commandement. Therefore he said.

The matter of obedience, is like a clocke well ordered, the master of the clocke maketh the wheeles, and setteth their mouings in such manner, that according to the Sunne, and the motions of the heauens, there is one little wheele with a hand which sheweth, and pointeth out the houres, there is another greater, which moueth that in the middle, and finally there is on great wheele, which moueth them all, and is as it were the master wheele. Therfor if the smallest wheele will turne swifter, or slower then it is moued of the middle wheele, or the middle wheele, faster then it is stirred of the greater, there would be disorder in the clock, and the hand should not be

bound to suffer it selfe to be moued, for it ought to point out the houres, according to the motion of the sunne, and to the intention of the master workman of this frame. In like manner all religion is a clock well framed, where there are many wheeles which tourne. The Gardien, the Prouinciall, the Generall, the Pope, and God himselfe. The hand which sheweth these motions is the subiect. To the end then, that it may rightly point, and there be no disorder, the subiect ought to obey in that order as is formerly expressed.

7. A religious man is not bound to obey his Superiour against his rule, nor aboue his rule, but only in things that are according to his rule which he hath promised. To obey according to the rule is not vnderstood, only of things which are conteyned in it, but of all such things, without which those in the rule cannot be obserued, or which do serue for a more perfect obseruance, as reguler scilence, discipline &c. In this case the subiect is obliged to practise obedience.

8. As often as there is any contempt in anie thing whatsoeuer the Superiour commandeth, though it be aboue the rule, and obedience, it is a mortall sinne. This is vnderstood only of actuall contempt, when through malice, or any euill intention this commandement is not fulfilled but is abused, scorned, and mocked, and besides this may be by vertuall, and habituall contempt when as nothing is done against the commandement of the Superiour by malice of heart, or contēptuous wordes,

wordes, and yet the Superiour, and the rule is not respected, and by a neglect, the contrarie is done to that which he commanded.

9. As often as there is any scandall in disobedience, it is a mortal sinne, though the thing commanded be neuer so lsmall:vnles there were some other things, as that some invincible ignorance, or the smallnes of the matter doe excuse the disobediente from sinne, but I lett them passe as things common to all Christians, in the obseruinge the commandements of God, and his Church, only I will conclude, howe he compared obedience to Iacobs ladder, by which religious mount to heauen.

1. The first degree (this he tooke from S. Bernard) is to obey freely without contradiction, as S.Paul, att the first call sayd. *Lord what wilt thou that I doe.* 2. without dissimulation. 3. chearfully without murmuringe. 4. promptly, and speedily without delay. 5. manfully without apprehensiō. 6. humbly without vanitie. 7. vncessantly with perseuerance. This is (sayd he) the ladder, these are the stepps of Angells, for true obedient men do leade an Angelicall life on earth, they are light, prompt, spirituall, burninge, enflamed with deuine loue, vnweariable seruants, assisting God, and seruinge men. Let vs clime vp ioyfullie by these stepps from vertue, to vertue, from merit, to merit, and in the topp wee shall finde God, who will recompence vs with the vision of his glorious face.

Among many other perfections, he had this particular grace, to discerne spiritts, and to knowe the inclinacions of those who frequented him. How he had this, either of his long experience, and obseruations, or by any particular reuelation I cannot expresse. But this was certaine, that he seeldome looked on any mans face twise, that he would not knowe, or guesse very neare how he was disposed. This was noted singularly, that among all the Nouices he receaued, or caused to be admitted while he was Prouinciall, or Definitour there were very few, or none which went not on manfully and religiousely in their profession. He shewed himselfe very familiar to weake, and feble spiritts. He animated the stronger, and more able to traualle: to the lukewarne, & weake hearted, he wittnessed in outward appearance much rigour, against that which was in his heart, hidinge his loue, and charitie, which held the reines, and inwardly commanded in his soule. Such was his spirit of discretion, and prudence, that he became all to all, and to euery particular perlon exercising his functiō, with so great glory for God, and profit for religion, that all liued content vnder him within the limitts of their vocation, all honored him as a Father, followed him as a Captaine, respected him as a Phisitian, cherished him as their owne heart, in so much that his life past cannot be called to mind of those who enjoyed his conuersation, without great greife and sorrow, for the losse of so Blessed, and so perfect a soule.

It was obserued that this B. Father in the most importāt affaires, & amōg other matters in electiō of persons to those places wherupon the good of the whole Prouince depēded, & of euery particular man also, that he might not be transported away by his owne iudgement, he had allwayes recourse to God, with fervent prayer, fastings disciplines, and other austerties to this end, and called for assistance of the holy Ghost, by other holy sacrifices that he might knowe the meritts of those, that were most worthie, and so do that which was most fitt for Gods glory and the good of others. He was wont to say commonly, that election is an humane act which apperteyneth only to reasonable men, and not to beastes, because the sensual appetite, by which beastes are moued is determined to a particular good, but the will of man to a common, and generall good. Wherfore (sayd he) to make a good election, and choise, it is meete to repayre first to God, and to pray for the grace of his holy spirit, to implore the intercession of our holy Father S. Frauncis, to do some worke of extraordinarie mortification, and afterward to respect not the particular commoditie of any, but the vniuersall good of the whole Prouince, and not to choose as they shall be most seruinge our turne, and more fauourable towards vs, but simly those which are most seruiceable, and most fitt to do a publique benefitt to all; And whosoeuer (sayd he) doth otherwise, doth not the act of a man, but of a beast.

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For example of this he vised the ordinary glosse vpon the first chapter of the first booke of the Machabees, which saith that Alexander, when he was neere his end, being asked whom he would leaue his successour in his kingdome after his death, answered the most worthie, and yet he had a son named Nicholas, a brother named Atrides, and he left also his wife great with child: this was an act to the confusion of many Christians, who are led by partialitie, and affection in such case. He was not also vnmindful how Pharoa before he chose a man for Superior ouer all Egipt he made serch for one that was full of Gods spirit. Moyses the guide of the people of the Hebrues a little before his death, beinge to leaue a gouernor ouer al his multitude would not make choise of any of his owne children, or of those of his brother Aaron, but remittinge all to God, he praied for Gods holy inspiration to be directed in this, and he heard these wordes out of the mouth of God. Take Iosua the son of Nun, a man which hath the spirit of God, and lay thy hand vpon him. And after he had well, and aduisedly balanc'd these examples he concluded (as he was eloquent) in this manner.

“ Seeinge that an election is a matter of such importance, and a truth knownen and auowed of all wisemen, of an Alexander, which would haue the most worthie, of a Phara, which would haue him which had the spirit of God, of a Moyses whose authoritie is of more weight then the rest,

who

who putt the iudgement, and triall of it to God, „  
I leaue it to your considerations who are spirituall „  
persons, consecrated to God by holy vowes, who „  
ought to haue noe other motiue, but the honor „  
of God, and are called hether to this effect, what „  
choise ye ought to make, and how ye ought to „  
request nothinge but the pure honor, and glory „  
of God, and the common and vniuersall good of „  
the Prouince. „

Among the qualities which a Prelate, or a Su-  
perior ought to haue, this B. Father recited foure,  
which he gathered out of holy Scripture, as soe  
many articles of the will of God. The first is,  
Goodnes of life, and therfore they are called *the*  
*salt of the earth*. The second is, the sufficiencie of  
learninge, because they are called *the light* of the  
world. The third is force in aduersitie, & therfore  
they are compared to a *City built vpon a moun-*  
*taine*. The fourth is, light of good example, for our  
Sauiour saith that no man *lighteth a candle for to*  
*keepe it hid*, but that it being sett vpon a candle-  
ticke may lighten all thole that enter into the  
house. The reaon of all this is, because (saith he)  
man falleth into sinne by foure great euills, con-  
cupiscence, ignorance, infirmitie, and malice,  
which were as the foure great woundes which  
Prelats who are the Phisitians of the soule ought  
to remedy, and cure with proper Antidotes, which  
cannot be better ministred then by these qual-  
ties. For concupiscence of our vnruly appetites,  
the salt of good life is very proper. For ignorance  
of

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of the vnderstandinge, the light of learninge, a-  
gainst the infirmite of free will, the citie was  
built vpon a mountaine, and the lampe of good  
example, serueth to driue away the malice of per-  
uerse will.*

How this B. Father was indued with all these qualities, it is sufficiently proued by the former Chapters; For he had eminently these two properties of salt, which are to keepe meats from corruption, and to season the vnsauory; whose only sight often restrayned others from corruption of sinnes, and made others sauourably tast of those mortifications which are in themselves vnplesasinge, by becomminge to them as salt to season them. For by his example he encouraged others: and often compared a Prelate, whose wordes are not accompanied with deedes to a salt seller without salt, or to euented, and corrupted salt which is faire in shewe, and in effect serueth not for that vse, for which it should be seruiceable. Besides good life, knowledge is required to conduct others: He sayd that for this conduct there were two Keyes to be had, one of Iurisdiction, an other of Knowledge, and the one and the other ought to accompanie good life. Whence it commeth that God, sayd he, would giue the Keys of the house of Dauid vpon the shoulter of Eliacim, not about his neck, nor att his gridle, nor in his hand. Those, weare the keys on their neck, which search prelacieis to be honored and respected. Those beare them

in

in their handes which seeke to content their frindes as anie occasion is offerred, not respectinge others though more fitt, and sufficient. And those weare the Key att their girdles, who wholie seeke their owne priuate commodity, and interest, make good cheare, and live in al pleasure & ioylitie. He added for better explication, how this light ought to be accōpanied with goodnes: that there are two sortes of goodnes, the one absolute, the other respectiue. The absolute consisteth in the loue of God, as the foundation of spirituall light, and knowledge, without which a Prelate, or Superior is as a shipp vpon the sea without an helme, caryed with the windes of his passion, and the stretched out sayles of the vanitie of his desire: but this is not enough to haue this absolute goodnes, we must haue also respectiue, to witt knowledge, discourse, discretion, iudgement, prudence, for as much as this goodnes is a certaine rule and direction to finde meanes proportioned, and well futing to euery mans end. Absolute goodnes is the end, but respectiue is that which giueth the meanes to attaine to it. For how (sayth he) can a Superior gouerne well which hath neither discourse nor iudgement, nor practise to knowe, & discerne how he must guide this or that person? Because he must carry himselfe otherwise to the good, then to the badd, in one sort to him that is strong and lustie, and in an other sort to him, that is weake, and feeble: he must rule the one with sharpnes, and seueritie, the other

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other with sweetnes. A Superiour must shewe  
himselfe sometimes rigor, and sharpe, & some-  
times sweet, and affable, sometimes he must dis-  
semble, and expect, other times take them vpon  
the present occasion. Briefely he ought to haue  
respectiue goodnes, & soe much the more he shall  
haue, by soe much he shal be more fitt to gouerne.  
And for this cause in elections, he is to be chosen  
which hath absolute, and respectiue both toge-  
ther, but yet he that hath more respectiue, is to be  
preferred before him which hath lesse.

The third qualitie wherewith our Sauiour  
would haue a Prelate indued is force, and constâ-  
cie of spiritt. Lett him not be as an emptie reed  
light, vaine, and inconstant, let not him suffer  
him selfe to be caryed away with the wind of his  
passions, loue, hatred, hope, feare, reuenge, but  
without apprehension, lett him sustaine the right,  
and Iustice, yea although it be with perill of his  
life, and speake freely the truth where and when  
it is needfull, whether it please, or do not please:  
lett him haue nothing before his eies, but the ho-  
nor of God principally, and the good of his  
Church, or religion, lett him not be an accepter  
of persons, but equall to all, lett him haue no am-  
bition to Prelacie, lett him not seeke it, neither  
lett him be moued to do any vnfit or vndecent  
thing for it. *Such a one* (sayd this B. Father) *is a*  
*citie, not scituated in a valey of feare, of hope, or*  
*of his owne proper passion, but vpon a mountaine*  
*of a free hart, lifted vp aboue all earthly thinges,*  
*and*

and only attentiu to the will of God. A citie of refuge for the poore oppressed & afflicted, which receaueth all, and giueth relieve to all according to their necessitie: Such a citie as S. Iohn describeth in the Apocalipse 21. which hath the walls of gold, the gates of pearle, and in the midst of it is the tree of life, which bringeth foorth fruite, whose leaues are also medicinable, such a one ought a Prelate to be, embellished with gold, and pearles, that is to say with vertue, and merits, the tree of life ought to be in his heart, the leaues which are medicinall, are his wordes of edification, & the abundant fruities his good workes. In the end the fourth qualitie of a Prelate or Superior, is that he be a lampe shinninge vpon a candlesticke, that is to say, that he teach others more by example, then by word: Wherfore our Sauiour did not content himselfe to say, that they should be the light of the world, which properly apperteyneth to the sunne, for as much as the sunne shinninge in the world, doth it in his motion without paine, or feeling any incommodity, but the lamp giueth light to its owne cost, because it consumeth it selfe. Soe Iesus Christ who is the rule, and square of others, hath not illuminated the world only as the sunne, but as a lampe put vpon the candlesticke of the house, where to lighten vs he consumed himselfe in leesinge his owne life. This is so worthie of serious consideration, that this blessed Father could not thinke of it without breakinge into these wordes. O how many are those

those now which seeke after dignities, and prelacy to shine in high place, and as the Sun to giue light without their paine, and trauaile, and not as the lampe. Do ye beleue and knowe who these are? they are those of whom Saint Mathewe speaketh in the 23. Chapter. *Qui allegant onera grauia, & importabilia, digito autem suo nolant ea mouere.* Who tye great and most heauy burdens vpon others, but they will not touch them with a finger. These are they who in Prelacie regard honors, and not the paines, which seeke after dignities, to liue att their ease, to be honored, respected, to receaue all kind of contentment, in fine they be sun, not lampe. We read in holy Scripture two sorts of Cherubins, the first were made of Moyses by Gods comandement; they looked towards the propitiatory, and had their faces turned one against the other. The second were made by Salomon, and put in the temple, but they did looke towarde the propitiatory as the first, nether did they looke one vpon the other, but had their faces turned towards the outward temple; What should this signifie, but two sorts of Prelates where of the first made, and chosen of God, are good, holy, wise, zealous, and regard only the propitiatory, that is to say the glory of God, without turninge their eies, but vpon the knowledge of themselues; for they are lampes which giue light to the houle to their owne Cost. The others which are elected but not of God, but by the grace, and fauour of men, by subornation,

tion, and homages, and these do not looke towardes the propitiatory, or the honour of God, but the outward temple, their owne Interest, their owne prefement, or contentment, true sunnes which increase in their splēdour, but without trauaile or paine. Let Prelates and Superiours (my bretheren) which ought to be chosen propose to themselues an other end, lett them be salt to their good life, light for their doctrine, a citie for the force and strenghte, a lampe for good example, and so shal they haue all conditions necessarily required.

*Of his perseuerance.*

## THE NINETEENTH CHAP.

**T**He number is great of those that beginne well, but very small of those that end well: but this blessed Father hauiinge these wordes often in his mout, had truly grauen in his heart. *Quicunque perseverat vsque ad finem, saluus erit,* went forward in his good designes couragiouly, and perseuered till the end, neither did he rest contented to continue in that estate wherunto God had exalted him, but he lett no occasion nor, no houre passe in which he did not striue still to go forward, and aduance himselfe in vertue and pietie: so that euery day wrought some change in him, with euident markes of more perfection, for he was wont to say that as soone as a magis

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ouer the care and diligence of betteringe him-  
selfe daily, and profitinge in pietie, and deuotion,  
he presently ceased to be good, and so he este-  
med perseuerance the mother of perfection. S.  
Paul (said he) had but a badd begininge, but his  
end was good, holy, and glorious. S. Mary Mag-  
dalene began ill, but ended happily, and soe like-  
wise the good thiefe on the Crosse. On the con-  
trary side Iudas, had a good beginninge, but an ill  
end. Soe likewise had Salomon, and Saul. Those  
that end well, though they began ill, are commen-  
ded in holy Scripture, the other condemned. The  
virtue of euery good worke, consisteth in perse-  
uerance: the life of a religious, and iust man is com-  
pared in the Canticles, to the morninge, and in  
the Proverbs to light, which goeth on encreasing  
till perfitt day. *Iuxtorum semita quasi lux splendens,*  
*erescit usque ad perfectum diem.* Soe a good Chri-  
stian, and religious person ought to encrease, and  
goe forward in the seruice of God, as a faire  
morninge, and cleare light, which groweth on  
euen to the perfitt brightnes of the day of eterni-  
tie, where it cannot be more perfitt, hauinge at-  
tayned the vtmost terme of perfection. In this  
manner Diuines do speake, who call this life the  
way, and heauen the terme, and end of the waie,

The practise of this holy vertue did not only  
appeere in this B. Father, in that he continued  
the rigor of his austerities, and the sharpenes of  
his penances, from the beginninge of his conuer-  
sion to the end of his daies, as we haue well no-  
ted

ted before, but in many other actions which he might haue omitted without any scruple, he shewed an invincible constancie in the prosecution of them, renoucinge in the end all sort of difficulties, and reaping much profit, where many other had lost their labour and paine. For if there were a matter which concerned the conuersion of a sinner, or the consolation of some eminent person, for the losse of some thing wherin he had taken great contentment, he feared not great difficulties in the beginninge (knowing that all sortes of spiritts, are not easily moued by reasonable perwassions) but in the end he obteyned his desire, redoublinge the violence of his holie perwassions.

Howe often hath he bene scene in affaires of consequence wayting for a conuenient time, and attendinge the persons, and occasions, returninge three, or foure times without shewinge any weatines in followinge the matter he had in hand, and not giuinge it ouer, till he had scene a good end, principally when the busines was of import, for the good of others, and gods glory?

Whiles he preached att Lyons, he was much grieved to see the disordered behauior of manie at the time of Shrouetide, & thereupon tooke occasion to reprove it publickly. And when as some told him that it was almost impossible to cure such an old soare, and art euill so farre growen by long custome. To the he answered. I wil do that at least which Gods holy spirit shall inspire me, and

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which I am bound to speake. God I hope of his  
grace will giue force, and effect to my wordes, &  
accomplish the rest, if it be his holy will. He did  
so, and was so vehement against these exercizes,  
that the zeale of his soule appeared in his face, &  
he obteyned much more then men could imagine;  
bringinge to passe that those dayes were spent in  
exercises of deuotion, and piety, which before  
were past in debauches, and sinfull vanities. He  
went often to visit prisoners, and made publique  
exhortations to them, besides particuler confe-  
rences with euery one a part, of which labour he  
gathered a great fruite. For some which had  
noe feelinge of deuotion, and would not heare of  
Confession, nor the Sacraments, were moued to  
confesse and communicate most deuouly, and  
did with great patience expect their sentence,  
whereas before they did nothinge but blasphem-  
e. He began before Lent these holy visitts, and  
duriinge that time, cōtinued it thrise a weeke with  
an earnest affection, althoughe he preached,  
and fasted euery day, soe that oftentimes, he had  
no leyture to take his poore dinner, because he  
would haue more time to comfort, and assit the  
poore soules.

The reader will excuse me, if I preuent here  
an obiection which may be made against his per-  
seuerance because he went out of his Monastery  
sometime: but because the publique benefitt cau-  
sed his departure, he merited as much in that  
time, as if he had continued in religion, besides

he

he practised all deuotions, that he could well vse, when occasion was offered. And God which accepteth the wills of men, when they cannot shewe the effects, gaue noe doubt the same grace to his good affections, as he had don to the very workes. And that we may see what greife he conceaued hereby, that he could not perseuere in this course of life, I will report his owne wordes, which he applyed to the religious, who after some time spent in religion should haue any desire to retourne to the thickets of thornes in the world.

He compared them to the children of Israel, who where they heard that they must fight to enter into the land of promise, a land flowinge with milke and honie, they were much dismayd, and weepinge all night, incited one an other to choose a captaine who might lead the backe into Egipt, forgetting what they had suffered vnder the tyrannicall yoke of Pharao: And behold ( said he ) the reason why men do not perseuere in vertue! which is because they feare labour and paine, and this proceedeth from their want of consideracion, and courage, or witt, that they do not see what great recompence followe short labours, and howe eternal torments succeed their short pleasures. This is it which happeneth spiritually to a religious man, which is gon well on his way in the desert of Pennance, and hath endured much for Gods seruice, and is affrighted with certaine shadowes, which the Deuill putteth in his fancy

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entertayneth some purpose to returne backe to his  
life past with the body, or with the soule, and  
sayth. Let vs make vs a Captaine, & returne backe  
into Egyp.

O wretched man, how is it, that thou enter-  
taynest this idle dreame? thou hast already made  
a great part of thy iourney, and wilt thou now  
go back? thou art very neare the land of promise,  
and haue but a little patience, and thou wilt pre-  
sently arriue there, and there solace thy selfe for-  
ever. Thou doest not consider, that thou shalt not  
enioye the fruites, and fauors of Gods prouidence  
which thou hadst in religion, and in the state of  
grace. He fedd thee with heauenly Manna, then  
shalt haue no other foode but the husks of swine.  
He opened for thee the red sea, so thou didst passe  
through it, without wettinge thy feete, thou wilt  
then finde it closed vp, and thou wilt be over-  
whelmed in it. He deliuered thee from the bon-  
dage of Pharao, and now thou wilt undergoe a  
harder yoke of slauage. And because thou art not  
content to suffer a little while, thou wilt suffer  
for all eternitie; and whilest thou feckeſt to auoid  
the burden, and heate of the day, thou wilt suffer  
the torments of eternal flames: and whileſt thou  
refuſeſt ſome ſmall trauble and paine, thou pur-  
chafeſt thy ſelue infinitely farr more, and greater,  
both in this life and in the life to come: whereaſt  
with light and ſhort paine, thou ſufferedſt for the  
loue of God, thou mighteſt haue bought eternall  
ioy, glory, and repoſe. O vngratefull foole worthy

to be lamented with teares of bloud, and tho.1  
doest not see it, & blind and miserable man.

He had alwaies before his eies many great mo-  
tives to stirre vp his soule to turne al her thoughts,  
and affections to this holy vertue of perseuerance,  
as he hath left some of them written by his owne  
hand. The first was, the necessarie of it, for it is  
necessary to the attayninge of that heauenly re-  
compence, which is giuen to vs after our tempo-  
rall labour, and paine. And without this all other  
things profit vs nothinge, as it is manifest, by  
the sentence pronounced out of the mouth of  
Iesus Christ, the authour of trueth, and the very  
truth in essence. \*

For this cause he compared the entrance into  
religion with baptisme, by which grace is recea-  
ned, and the child of darknes is made the child of  
light. He said moreouer, that heauen was assu-  
red to them as a portion common with the elect,  
prouided alwaies said he, that we keepe our good  
purpose, which we had then, euuen to the end, and  
that we keepe the vowe which we made: to be  
breife, so that we perseuere to the end, and this is  
the necessarie of perseuerance.

The seconde thing which he considered in per-  
seuerance was the excellencie of it, wheras it is  
(as hath bene already spoken) the mother of per-  
fection, for it giueth that contentment vnto vs,  
after we haue practised some vertue, that we  
thinke of nothinge more, then of the continuati-  
on of it.

The third thing was, that he knew this vertue to be the gift of God, and therefore he dearely cherished, and respected it. It is said formally, and immediately the gift of God, wherfore we must still pray for it, and instantly demand it of God, for the grace which we haue receaued of God in iustification is not sufficient for a iust man, but he hath need of new supply, and newe grace to perseuere, as S. Thomas teacheth. For althoough perseuerance, as it signifieth a good habitude, and vertuall meanes, by which we haue a full purpose to perseuere to the end, be in the loule of a iustified man, with grace, and other vertues; notwithstandinge, for as much as it signifieth a certaine continuation even to the end of life, in this sort it doth not alwayes followe grace, but lett a man be neuer so holy, yet standeth he in need of new fresh ayd, and of the speciall grace of God, to obtaine this great gift of perseuerance, and herein we ought wholly to mistrust our selues, & to rely wholly vpon Gods goodnes, and mercie. Wherfore we reade that our holy Father S. Francis, after he had receaued the holy signes, and markes, and made so high a degree of sanctitie, so feared himselfe, that he answered one that called him Sainet, that if God did forlacke him he might commit all the sinnes of the world. And if S. Francis after so high fauours of God, feared to become a sinner, what may we feare, beinge so farr short of him in holines of life? Why therfore should not we mistrust our selues, and humbly begg of God,

God, that he would giue vs continuall obedience, and conformitie to this holy will?

The fourth motiue was, that he sett before his eyes continually the first feruours of his Nouiceshipp, thinking it a great dishonour to him, if it should be laid that his beginninge was more couragious then his end, whereas accordinge to the common sayinge, not to proceede in the waie of vertue, is to goe backe, and recoyle: for this purpose he cited the wordes which S. Paul wrote to the Hebrewes newly couerted to the faith. *Rememoramini pristinos dies in quibus illuminari magnum certamen passionum sustinuistis.* My bretheren remeber often the first day of your Nouiceshipp, in which ye beinge illuminated, did valiantly resist the battery of many passions, and won the victory of them by Gods grace. Euen then when all your enemies, were banded withall their force against you, I meane the world withall her vanities, riches, honors, glory, possessions, dignities, fauours &c. the flesh withall her sensualities, delights, and pleasures. The Deuill withall his artices, tentations, ambushes, stratagems, feares, and affrights, to with-hold you from your holy purpose, and yet yee triumphed gloriously ouer all these enemies, and lifte<sup>d</sup> vp the standard of the Crosse: at the same time, *venisti, & vidisti, & viciisti*, ye came and beheld them, and ouercame them. O happy day, o memorable battele, o noble victory by meanes whereof, the heauens, God himself, and the Angells raioyced,

the

the earth was astonished, and hell trembled for feare: how many crownes haue bene prepared from that houre for you as conquerers? *Rememoratamini pristinos dies.* Remember I say your first desire, when as ye not vnlike to vessells filled with sweet, or new wine, which boyleth, and rileth, not able to containe with you the abundance of divine consolations, ye were forced to burst foorth with great violence, into groanes, sighes, & teares, and with dainger lest the brickle vessells ouercharged with this violent entry of the floodes of the house of God, were not broken to pieces.

He beinge animated with these motiues persevered constantly in the practise of those vertues, which he had begunne to put in vre, and was not dismayed, by any austerity, and difficultie in the prosecuting of that vertue, wherupon our soules health dependeth, and the blessed end of our pilgrimage.

For tell me (said he) should not we esteeme him a foole, who after he hath gotten a rich treasure with great trauaile, would sett downe, and aduenture all that at one cast of a die, and so leese it? How much greater is the folly of a good Christian, or religious person, who hauinge gayned a great treasure of meritis, will plaie it awaie all at once committing one mortall sinne? Therfore to prevent so great mischiefe. *Patientia nobis necessaria est.* Patience is necessary for you. By patience there is not only vnderstood the sufferance of aduersities, but that which is called Longanimite,

which

which is longe sufferinge, which is indeed perseuerance, and stablenes of spirit in that which is good, which is so necessary for the seruant of God, that without it, all is lost, and he shall never enjoy the promise, which God hath made to him of the possession of the kingdome of heauen. *Vt voluntatem Dei facientes reportetis promissionem.* That doinge the will of God ye may carrie awaie his promise. This is an abridgement of some of his vertues. The greatest part was only knownen to God; And for his actions most remarqueable, the Capucins ( as they are farre from all ostentations, hidinge themselues from the eies of the world ) haue neglected to make any exact collection. Wherin (be it spoken without offence) I thinke they haue done amisse, for his Heroicall vertues, had not only serued for a perpetuall mirror, or glasse of millions of soules, to drawe them out of the sea of the world, and to bringe them to the sanctuary of religion: but it had doubtlesly swaied much with many obstinate persons in their sinfull life, & had forced them to admire his vertues, wherby many would haue changed their liues, and become better. For there is nothinge that doth preuaile more in this kind, then the example of such eminent perlons as he was; and moreover it is Gods holy wil, that his frindes be praised, and commended for their actions, if not duringe their liues, because the corruption of this age would call it flattery, yet after their death, where vanitie cannot seaze vpon the loule, and when as the end hath crowned the worke.

Of

### THE TWENTITH CHAP.

**A**fter the death of Monseieur the Duke of Montpensier, the time drawinge on that he beinge now Prouinciall, ought to be present att the generall Chapter, to consult with the rest of his bretheren concerninge the state of their religion, and to give a particuler accompt of the affaires of his Prouince, he parted immedately after Easter from Paris to be att Rome before whitson-tide. For the chapter was then to begin. And God by his speciall prouidence did so dispose, that he was chosen generall Deffinitour by the common consent of all the Prouincialls mett together.

The length of the way, and the great heate of summer caused the kinge (that his iourney might be more easly after he had staied him) to prepare for him a galley, to bringe him from Marielles to Ciuita Vectia, which w.s but on daies iourney distant from Rome. They had the Sea & wind gainst them all along their voyage, and were shrewedly beaten with tempestuous weather, which ceased by meanes of his prayers, not without great wonderment, and rejoysinge of other passengers, which being driven by the windes among the rockes, could expect nothinge but a disastrous shippwracke. These incommodities of

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the sea, made his companion fall into a feuer, when he was arriued at Ciuita Vecchia. Wherupon the B: Father Angell was constrainyd to sett him on horsebacke going after him the rest of the way. This good religious man was much greiuied at it, beinge ashamed to ride himselfe on horsebacke, & his Prouincial a foote. He demanded pardon of him withal submission: & Father Angel did seeke to comfort him as much as he could, layinge that God permitted this for a greater good; and that he did drawe sweetnes out of bitternes, as water out of the rocke, that at their returne they should haue more leyture to repose themselues, that they should resigne themselues to Gods holy will, and with spirituall discourse, he sweetned the rigor of the rest of the way, till they came to Rome. When he was came to Rome, the first thing, that he did after he had confessed, and visited the holy places, was to humbly present himselfe to his holines, who seeinge him prostrate on the ground to kisse his feete, he lifted him upp, and gaue him his hand to kisse, shewinge extraordinary affection to him, and reioysinge much to see him, which he witnessed by the effects. For whiles he seioured att Rome, he sent him every day some confiture, and such presents, which might not be vnfitt for a poore Capucin to receaue, knowing well, that his body hauing bene delicately bred, and fedd in his youth, needed some kind of restauratiues after the trauaile of so long a journey. The good Father receaued them with most humble thankes,

but

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but he would never tast of them himselfe, but caused them to be giuen to the sicke persons of their infirmary, as he was wont to do when he had receaved the like from his frinds in Fraunce.

This generall Chapter is an asseimblie of the Prouincialls, of the whole order in what part of the world soeuer they are, with two Gardiens of euery Prouince, where there are such persons assembed, that it may be truly sayd, that this is the floure of religion, a mirror of vertues, and an Angelical armie, clothed in earthly bodies.

Here did the B. Father Angell make knownen those graces which he had receaved from heauē, and his burnning zeale for the aduancement of religion, and his excellinge of iudgement in finding out meanes for that end, & his notable prudence in puttinge them into execution, which are the three pillers which vphould a reguler buildinge. Notwithstandinge he cealed not somtimes to visit his holines, who gaue him freely, and with great contentment audience as often as he came. All Rome was filled with the sweete odours of his vertues, if he passed by the streetes, euerie man desired to see him, and his naturall grauitie, his comlie tall stature, and his port full of maiestie, appearinge vnder the modeltie of his poore habitt, did shewe what he had ben, without any intimation of thole that knewe him. If he entred into Churches, all admired his deuotion. In the Conuent all the Fathers, desired one after another, to haue conference with him, to  
learne

learne somewhat of him. The sick persons which lay vpon their strawe beds, received great consolation by his visits. To be short, hauinge no other time for him selfe, but for to say Mass, he was fayne to take the night time for the dispatch of his publique busines; and other particular commissions which he had, yet was he as chearefull the next morninge, as if he had sweetly rested, & fell to the same taske againe.

His companion wondered att this, and taking brotherly libertie which he had ginen to him, admonished him thus, and sayd, that this great continuall labour would overthrowe his health, if he were not more prouident in giuinge him selfe some rest. To whom he answered, that God was to good, as not to haue care of his seruants, and that it was for him to dispose of them as it pleased him, and for them to put in practise what belonged to them: and this was a thing very remarqueable, that in the thick cloudes of so many busines, he had allwayes a smilinge, and serene countenance in token of his inward ioye.

He was wont to say, that God loued nothinge, which doth not proceed from a ioyfull hart, and contentment of affection, and all thole that beare the crosse, do not receaue the fruities, and benefitts of it. For (sayd he) I find, explicating the wordes of S. Paul, God forbidd that I should glorie in any thing, then in the Crosse of Christ. I finde herein (sayd he) three sorts of persons, some that salute, and adore the Crosse, but do not beare it,

nor

nor glory themselves in it, such are thole which can well discourse of it and praise it much, but when occasion is presented, they fly, and abando it. There ar some others which beare it, but they glorie not in it, and these are they who suffer persecutions, tribulations, or infirmities, because they can do no otherwise, herein like to Simon Sireneus, which assisted our Sauiour in bearinge his crosse, but not of good will, but by constraint.

Thirdly there are others, who do not only salute, and beare the Crosse, but they glory therin, bearinge willinglie their necessities, and afflictions, reioysinge in Gods holy will, and thanke God who hath vouchsafed to make them partakers of his Chalice. The last of thele three sorts do only gather the fauourous fruits of the Crosse, and find glory in infirmite, lite in death, sweetnes in bitternes, ioy in sorrowe, and an incomparable treasure in pouertie. Whence it cōmeth to passe many deceave theselues, thinkinge that perfection consisteth in enjoyinge their ease with gust and feelinge, in visions, extasies, and raps, in great speculations of the vnderstandinge, in delightfull sweetnes of the affection. But alas it consisteth in none of thele. It is in imitating our Sauiour Iesu Christ vpon the Crosse, where all the Saints haue searched him, and found him, which is to trauaile for the loue of God. This is the marck we ought to ayme at, stirred vp besides by the exāple of Iesus Christ, by that our Seraphicall Father S. Frauncis, which was a new crucified man, and bearinge

theſe

these holy markes. *Ego enim stigmata Domini Iesu in corpore meo porto.* The chapter being finished he beinge now to returne to Fraunce, went to take his last farewell of his holines, who gaue him audience, with wonted, and accustomed fauour, and seeing by his humble thankes, which he gaue for his presentes receaued, that he was ready to depart, he renewed againe great offer of his fauours, which he refused with great humility, as he had done formerly. After these refusals of honors, he gaue a great Crosse of gold, with two chappelets of Agate, one for his daughter Madame the Dutchesse, and the other for Madamoselle de Monpensier her daughter, and his grandchild, but this could not moue his resolution, for he was not only dead to all things of the world, but they were also dead in him, so that he had neuer accepted them, if his holines, and the B. Father Generall who was present, had not absolutely commanded him to take them. Hauinge taken them he prostrated himselfe, and tooke his holines blessinge withall humilitie, who counselled him with Fatherly charitie to continue in his glorious desigues, with promise to keepe him in his remembrance, and to witnes his affection to him as occasion should be, either for his particuler, or the good of his religion in Generall.

His holines requested him often to go on horsebacke, and not to expole his health to the extreme heate of the season, and of the climate, to which he was not accustomed. Which he refused

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with great humilitie, beinge not willing to release  
any thing of the austerity of his order. So being  
full of zeale, after he had taken his leaue of the  
Cardinall and some other eminent persons, he  
departed from Rome, the tenth of August 1608.  
leauinge the whole citie replenished, with the  
odour of his exemplary deuotion and admiration  
of his prudence.

*Of his returne from Rome, and what happened  
to him in the way.*

## THE XXI. CHAPTER.

**M**EN propose oftentimes, and God doth dis-  
pose: his sentences are hereby contrary to  
their determinations. The eies of his prouidence  
see farther then the eies of our affections; And be-  
cause the present obiect, beguilinge vs often vnder  
the appearance of some good doth hinder vs,  
that we do not duly consider, nor understand the  
greater, or lesser profit, which will redound from  
the end, hence it commeth to passe, that God  
seeinge as well the successe of our enterprises, as  
the end which moueth vs, disposeth often of our  
actions, contrary to our designes, when by his  
grace he imprinteth in vs a desire to do nothinge  
against his holy will, and to rest our selues wholly  
vnder his faithfull conduct.

This B. Father departinge from Rome, had  
many good projectes in his heade, which he could  
not

not finish, because God seeing also that he had noe other obiect but himselfe, did dispose of all otherwise for his glory.

As he came downe, the people in all places being aduertised that he was to passe by them, pressed much to see him, who after they had receaved the spirituall foode of his exhortations, thought themselves happy if they could kisse his habitt: so God would haue his holines of life testified by his actions to be knownen, and to haue some parcell of that honor, which is now due to him, and which he enjoyeth for ever. You might haue seene many principall men of the nobilitie to go foorth to meeete him, instantly requestinge him to take vp his lodginge with them. Which he did never accept, or very seldome, when he could retire himselfe to any conuent: for although he were never so poorely treated, he tooke farr more contentment to be there, then he did where there was rich plentie of all thinges, hauinge long since forsaken rich, and plentifull meanes, to embrace pouertie, with hartie, and true affection.

Religious men were as much cheered with his presence, as secular, every one was edified with the sight of him only, besides the fruit which they gathered, by his discourse, and conference. For as he discoursed often and most effectually of that which swayeth most in our affection, soe he hauing his spirit bent principally to a rigorous obseruance of his vowes, did speake of this subiect not without admiration, soe that one time (I

know not whether it were in Fraunce, or in Italy) speaking to the religious, and taking a similitude of the Pomegranate (he said) If ye haue obserued, the Pomegranate hath foure things. The first is the outward Rime, or barke which is rough, hard, and bitter. The second is the sweet fruite within. The third is the multitude of red graines, which are so well ordered, and sett together, that they seeme to be so many rubies. The fourth is that it hath in the topp, a faire crowne. This is an hieroglyphick of the state of religious, euery particular man ought to ressemble this, much more every conuent, and the whole order of religion. They ought to be sharpe in austerities, fastinges, disciplines, shirtts of hard, haire in poore clothing and treating of their bodies &c. But with this outward sharpenes, and bitternes, there is mixed inward sweetnes, the consolations of the holy spirit, the inward cheeringe, and entertainement of God which he giueth to a good soule, the exercize of his lawe, the hope of future glory, the sweetnes which is felt in doinge good workes, and in the obseruance, of Gods commandements, and his rule, this is the sweet fruit of the Pomegranate. The third thing is the multitude of graines, the vnion, the order, the disposition, the colour. This betokeneth the multitude of good workes, the vnion, the charitie, the peace which ought to be among vs, order in all things, that no man hinder his companion, but that he ayde him, that all with one hart be mercifull, enflamed,

and

and feruent; And when they be so, whatremay-  
neth but the crowne of the Pomegranate, the re-  
compence of eternall glory which God hath pro-  
mised to vs. The consideration wherof ought to  
make vs thinke all paine, and trauaile, light, and  
sleight. He confirmed this with infinite examples  
taken out of scripture, and prophane authors, soe  
that his wordes were as piecinge shafts, which  
wounded the hearts of the hearers, or rather as  
firebrands to kindle the fire of deuine loue in their  
soules, and to enable them to suffer, and beare the  
Crosse of their master.

As he came neere to Turin, he wold not enter  
into the citie, but said it was best to retire them-  
selues to a Conuent of their order called Nostra  
Dona de la Campana: distant about a league from  
the towne, which he did the rather to auoid the  
occasion of visiting the Dukes highnes. For ha-  
uing banished all curiositie from his affection, he  
deckned as much as he could possibly the mee-  
tinge of great persons. But he did attempt this in  
vaine, for by what accident I knowe not, or whe-  
ther by Gods disposition for some good, he mett  
the Dukes highnes in the way, who after he  
knewe him, entertained him with all possible cur-  
tesie. He entertained about halfe an houres dis-  
coursinge with him about Fraunce, Rome, and  
some matters of state, and religion. The good  
Father excused himselfe, as pressed and streight-  
ned by little time, wherupon, his highnes told  
him, that he would come to him the next mor-

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ninge, as he did, and passed the whole morninge  
with him in the Conuent.*

This night the B. Father began to sicken, and had a little fit of an ague, which brake his repose, yet thinkinge that it was a matter of nothinge, and it was only the wearines of his long iourney, he ceased not the next morninge after he had said masse, to entertaine his highnes againe two or three houres, who offered him all courtesies, that lay in his power, and prayed him to be mindfull of him in his holy sacrifices. Of whom, after he had taken his leaue, he went on his way towardes Riuoly, where there is a Conuent of Capucins. Riuoly is a little towne lciuated wel for fertility, two leagues from Turin. This good Father repou sing there, purposed to haue gone thence the next morninge after masse, which was the day of the markes of S. Frauncis. But alas he was defeated of his purpose; For as he was att the altar, he was taken with a great shaking, and trembling of his ague, that he could hardly finish masse; soe that assoone as he had ended, he was carried into his chamber, and never went of it till he had rendered his soule into the handes of him that gaue it him.

*Of his death.*

## THE XXII. CHAPTER.

**T**He Dukes highnes had no sooner vnder stood that his sicknes had made this good Fa-

Father keepe his bed, but he sent presently his best Phisitians, and his Apothecarie to visitt him, and yeeld him all helpe and comfort they could: commanding them expreſly, to haue a ſpeciall care of him, and to ſerue him with as much affection, as they would ſerue himſelfe. They ſignified ſo much to him, and performed it really, ſparing not paine, nor mony, and employing their best endeuours to alaie the heate of his feuer, which was ſo violent, that they could do him little, or noe good.

The B: Father iudging by the extremitie of his disease, that he could not continue long, and that he was come to the end of his pillgrimage, reſigned himſelfe into the handes of God. But as it is the manner of the moſt perfect, to miſtruit their meritts, eſteeminge themſelues ſo much the greater ſinners, as they abound more in grace, he ſaid that it iſ pleased God to haue compassion on him, he would yet liue, hauiinge not done the penāce which his ſinnes required. Herein not vnlke to S. Francis who after many yeares of penāce was alwaies but vpon his beginnings; And ſo turning his thoughts to this end, he began with humble thankes giuinge to God for the care he had of his ſoule, knowinge that Gods holy hand, layeth afflictions, and diſeases vpon vs, accordinge to our forces, or according to ſuch forces, wherwith he diſpoſeth to fortifie and ſtrengthen vs. For when we conſider dolours, and afflictions in their owne

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obiect with the eie only of nature, we haue cause  
to be dejected with sadnes, but since we are not  
only men, but Christians also, we ought by the  
power of grace to consider them better, and  
pearcing through the cloudes, of the accidents  
of this life, beholde cleerlie Gods holy disposi-  
tion, and lift vp our spirits high, and so see  
the end, which is designed to all, and comfort  
our selues in the great profitts, and benefitts  
which are to redound to vs thereby. This me-  
ditation funck into the hart of this B. Father, soe  
that in the extrekest paines of his disease, he  
was as thoughte he had ben vnsensible. Blessed  
(sayd he) are they who suffer anie thinge for  
heauen, their dolours, and greifes shalbe recom-  
penced with ioy and gladnes; the more we suf-  
fer, the more we satisfie for the paynes due to  
our sins, this is the great mercie of God, which  
doth punish our sinnes and crimes in this world.  
For so we depart out of it with expectation of  
more comfort. Afterward he was visited by  
manie that were well affected to his order,  
which insteede of giuinge him comfort, recea-  
ued it from him, in soe much that they who  
entred to see him full of sorrowe, departed  
from him with great contentment, wonderinge  
much of his great constancie. He made them  
vnderstand how much it importeth to liue wel,  
if we will dye well, and how hard it is to come  
to heauen, which is a place of so great puritie.

How

Howe likewise those abuse themselues , who deferre the amendement of their liues to their end, whereas it falleth out, that selldome he dyeth well, who hath liued ill . He did entertaine them with these , and the like discourses . All the religious of the Conuent one after another visited him , whom he instantlie besought to assist him with their sacrifices , and prayers , and to begg of God pardon for his sinnes, and especiallie that he might be holpen by the last Sacrament, when they sawe fitt time , without waytinge the extremitie , wherin was danger of committinge an irrecoverable fault.

His Companion was allwayes with him , and entartayned him allwayes in spirituall discourse . He prayed him to recite deuoutly the prayers of the Romane ceremoniall , made to this particular end for the comfort , and relieve of sick persons . For amonge other prayers he made great account ( as a good Christian ought) of thole deuotions which the Church doth vse, and of the ceremonies of his order, which haue a particular vertue for those ends which they were instituted .

He growinge weaker dayly by the violence of his disease, which grewe vpon him, he desired to fortifie himselfe, with the buckler of a true Catholick in this last action. Wherfore after he had confessed with his accustomed deuotion, he prayed them that they would bring him the B.Sacrament,

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ment which he knewe, not only to be the stregh  
of his soule, and the foade therof, but alsoe an  
appeasement of his bodily dolours. The Reue-  
rend Father Prouinciall yelding to his request,  
allthough he thought he was not in such extre-  
mitie, brought it him after Mattins, accompa-  
nied in procession with all the religious of the  
Conuent. O what elevation of his soule had he att  
the sight of his Sauiour vayled vnder the Sacra-  
ment. His Checkes becomminge vermillion red  
as the rose, and his teares tricklinge downe his  
eies witnessed sufficiently, what inward discourse  
he had with his Sauiour, captiuatinge all his fa-  
culties, and powers to giue him thankes for so  
great a benefit. Before he receaued, he would  
followe this last actio of S. Frauncis to dy naked,  
and depriued of all things, sauinge the loue of  
God. Wherefore he besought Fa. Prouinciall, that  
he might configne into his handes, some small  
presents, which his holines had sent to Madame  
his daughter. He put also those memorials  
which he had of the affaires of their general Chap-  
ter into the hands of his companion, assuring also  
the Fa. Prouinciall, that if he did also commit to  
him the other presents, that he should satisfie the  
intention of his holines: and as for himselfe, he  
desired nothinge more then to depriue himselfe  
of the proprietie of the least things that could be  
imagined, to possesse God more perfectly. Having  
*Mibi vivere Christus est, & mori lucrum.* Vnto me

to liue, is Christ, and to dy is gaine. Moreouer he demanded leaue of the Fa. Prouinciall to renewe his vowes, and to offer them a fresh to God, the which he hauing once consecrated to God, neuer had any mind to change it, althoough the violence of the people tooke him from his Conuent, protestinge now that it was against his will, and that whiles he was out, he alwayes longed after that, which he did enjoy att this present. He did al this with extraordinarie deuotion, and hauinge pronounced the wordes very distincly, he made a briete exhortation, but verie feruent to those that assisted him, and shewed to them the contentment which his solitude had caused to him: he commended much the perfection, and happie state of religion, saying that God doth drawe his frinds to it to feede them with the sweete milke of his grace, not that they should liue as they did before, the life of plants, for that is but earthly, nor the life of sensible creatures, for that is but brutal, nor the life of men onlie, for that is but humane, nor the life of the Angells, for that is but created, but to liue of the verie life of the diuinitie, for he wil make vs liue, and enjoy his essence, and his essence is life, and the springe of life: with thee is the fountaine of life sayd Dauid, so he wil make them enter into the life, which he liueth himselfe with the Son, and the holy Ghost in the companie of those, among men, and Angells, whom it hath pleased him to make worthie of so great grace.

All his bretheren standinge about him couched

as

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as children about their dying Father, shewinge  
great signes of heauines, and astonished at his fer-  
uour, seeinge to heare the holy Ghost speake  
throughe his mouth, and exhort them to their  
dutie. In conclusion he with his eies full of teares,  
and a spirit rauished with holy deuotion demand-  
ed humbly, pardon of all, both present, and ab-  
sent, which assoone as he had done, he receaued  
the holy Sacrament with so much deuotion, that  
all the assistants felt their hearts touched with  
sweet compunction, and an ardent desire to make  
themselues worthie of so blessed an end.

The next morninge his companion seeinge  
him repose more then ordinarie in great quietnes  
of body, and spirit (as he thought) most sweetlie,  
and not knowing the reason of so luddaine a chan-  
ge, thought that it was some beginninge of an al-  
teratio, whereupon his better helth did depend.  
Wherfore he retired into a chamber hard by, and  
aduertising the religious, that they should not en-  
ter in to him, least they should breake his repose  
which seemed to be better, then he had al the time  
of his sicknes, he was absent for the space of two,  
or three houres, in which time he tooke a sitle rest  
vpon a strawe bed, hauinge passed some nights  
before without once closinge his eies. Whiles he  
tooke this little sleepe, or rather slumber, he see-  
med to be in a great Churchyard, where a quire  
of Angells, made a most sweete harmonie, he  
heard them with great attention, admiring at the  
beautie, and behauour of these heauenly spirits.

After

Afterward he seemed to come neare a Coffin all  
be sett with floures, whose odour was meruailous  
fragrant & sweete, vpon this he wakened sodain-  
ly, and fearinge leaste the good Father had yelded  
vp his spiritt (for in such cases dreames do much  
affright vs) went to his chamber, & openinge soft-  
lie the chaber doore, he was presently spied by the  
sick person, who asked him frō whence he came,  
and how longe he had ben absent, it is about 2.  
houres since (laid he) that I seeing you lye so quiet,  
I withdrew my selfe to take some rest. I had  
thought (sayd the sick Fa:) that it had hardly ben  
a quarter of an houre, for my soule was neuer in  
such a calme, being as it were rapt from me, & ful  
of such ioye, and contentment, that I can not ex-  
presse it, for it surpasseth all kind of harmonie, and  
other contentment whereof the sence is capable.  
Then his Companion knowinge that there was  
something supernaturall in this action told him,  
what representation he had in his sleepe, & how  
that shortened his sleepe, which the good Fa:  
hearing sayd to him; Speake nothing of it I pray  
you, but pray to God that his holy wil be don; so  
did he flie ostētation, & the more he weakened, &  
abased his body in the outward man, the more  
strength, & honor had he in the inward man.

This rauishing of spirit, and extraordinary ser-  
nitie of his countenance did encrease more as he  
decayed in body, and as death came on apace,  
which was a great prooфе to make vs beleeue,  
that he had alreadie tasted some dropp of that  
heauen-

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heauenlie deuine liquor, wherewith the B. soules  
are made druncke in Paradise. For this is the opi-  
nion of the best Deuines in misticall Diuinitie,  
which is not contrarie to faithe, or reason, that it  
is possible, and also permitted, to a good soule, to  
haue some feelinge of the ioyes of heauen before  
death, so that it become capable therof with a  
sincere will, and due preparation. And why not?  
seeing that God, which is the obiect of our felici-  
tie in what state soeuer we be, seeing allways  
God in heauen cleerely, and in this life within the  
obscuritie of faith, can if it please him drawe the  
curtaine, and represent himselfe without cloude,  
or obscuritie, not to the eies of our body, which  
are too terrestriall, but to those of the soule,  
which are the same, after death or duringe  
our life.

After this extasie he seemed to haue a fresh con-  
stancie, as though he had not felt any euill at all,  
allthough the heate presently after retiringe from  
him, he was depriued of the ordinary mouing  
of his limnes. He earnestly requested that he  
might receaue the Sacrament of extreme vnfction,  
as the last buckler of defence against the assaults  
of Sathan, which beinge more fircce att such ti-  
mes, then at any other, make often those that are  
most strong, to faulter, and faint. His desire was  
satisfied, and hauinge receaued it with ioyned  
handes, and his eies lited vp to heauen, and his  
hart to God, he spake thele wordes worthy to  
be grauen vpon the marble of eternitie, or rather  
in the

in the hearts of devout soules, that they may make  
use of them in such conflicts. God be blessed, I am  
now fortified on all sides, and soe well armed from  
toe to toe, that I do not feare my enimy.

The Dukes highnes beinge much afflicted for  
the sicknes of this blessed Father, besides the Phi-  
listian, and Apothecarie, who were allwaies with  
him, sent euery day some of his gentlemen to vi-  
sit him, and assure him of his affection, & to know  
in what state he was. Therfore he was accusto-  
med to entertaine them with spirituall discourse,  
giving them allwaies some good rule how to liue  
in Gods grace, amiddest the great splendours of  
court. His companion seeinge that one of these  
gentlemen would haue driue him into a discourse  
touchinge nobilitie, and esteeminge that the Fa-  
ther drewe on towards his end, putt him in mind  
of himselfe and said. *Ab hoc memento pendet eterni-  
tas.* Of this moment dependeth eternitie, mea-  
ninge the moment of death.

These wordes moued him so much, that imme-  
diately throwing himselfe downe to the centre of  
our naught, he esteemed himselfe one of the grea-  
test sinners of the world, and vpon this occasion  
he made an exhortation of the loue of God, of the  
nature, qualitie, and fruites of it, and of that  
which we are to render in exchange of his person,  
or in the person of our neighbour in whom his  
image is represented. And this he yttered with so  
much feruour, zeale, and deuotion, and strength  
of lungs, as if he had preached in some pulpitt in  
good

good state of health, and he witnessed to them that his heart putt in practise more then his young did expresse, soe that the Phisitians and other learned men who were present hearing him cry so forceably three times. O loue, O loue, O loue of God, his face being all on fire, and his heart rauished on high, could not but exceedingly wonder at this, and said that this seemed to them, rather to be the voice of an Angell, then of man.

Immediately after he called for the Crucifix, and holding it deuoutly in his handes, his spirit which was not weakened, supplied to him matter of seruent, and deuout meditation of Christ's death, and passion till such time, as his forces wholly forsaking him he contented himselfe to say Iesus Maria, with a wonderfull tendernes of soule, and yett lett not go his hold of the Crucifix, but kept it in his handes.

Presently his toung which was the instrument of conuersion of soe many soules, and the Angell of consolation, benummed in his palate, ceased to do its proper function hafse an houre before he departed. And then the signe of his eies and handes were instruments of his heart, by which he witnessed to the Priest that he vnderstood, and liked of those wordes, which he spake to him, and assistinge him in so dangerous a passage, till such time, as by a deepe sighe comming from the depth of his heart, he yeelded vp his soule into the handes of his Redeemer, and was receaued into the handes of Angells.

This

This was the eight, and twentieth day of September 1608. the six and fortich of his life, and the two and twentie of his conuersion among the Capucins, that he rendered this his talent to God, who had giuen it him, and rendered it with hundred fold profit, which he had gotten by his trauaile. After his death his face changed not in colour, his eies lifted vp to heauen seemed to shewe some little smilinge, his armes lay a crosse vpon his stomacke. A man would not haue thought that he had bene dead, if his limmes being all cold had not lost all manner of heate, and feelinges. His companion in whose armes he would dy in wittnes of his affection, spake to him as yet hauinge rendered his soule. The Phisitian felt his pulle, and put his hand on his mouth, thinking that his soule was not yet departed, when it was enjoyinge the recompence of his meritts. In fine his soule went from him so sweetly, that it gaue no signe of departure by any contraction of the bodie (as is ordinary) but only that it liued before, and now had no life.

The Dukes highnes hauinge heard the tidings of his death, being much grieued for the losse of so worthy a personage, purposed to goe, and see him, and honor his funerall with his presence: but his Phisitian diverted him, because he had seene some spotts vpon the bodie of this good Father, which he thought might be tokenes of the purples, and so his highnes might incurre some danger therby. Whereupon he gaue charge to

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his Phisitian, to see him embalmed, and to putt  
him into a coiffin of leade, and couer it with a  
cloth of black veluett, desiringe that he might be  
so buried: as he was in the Chappell of that Con-  
uent.

*Of the transportinge of his body to Paris.*

### THE THREE, AND TWENTITH CHAPTER.

W Hiles the body of this blessed Father did re-  
pose at Riuoly, the heawy newes of his death  
was brought to his daughter Madame the Dut-  
chesse, who was much afflicted with the tydings  
of it. Her loue answerable to his Fatherly loue,  
would not permitt her, to leaue his bodie so farr  
of from her, & therfore tooke order that it should  
be transported to Paris, she sent for this purpose  
the Gouernor of Dombes in Sauoy, to request the  
Dukes highnes both in her vncles name the Car-  
dinall Ioyeuse, as also in her owne, that he would  
not refule his consent to the remouinge of her Fa-  
thers bodie. His highnes accorded to it, yet very  
sory he was that Piedmont should be deprived of  
that rich treasure, hauing already foud & knownen  
the profit of it by many effects, whose soule was  
powerfull to assit the necessities of those, who  
had recourse to him for his intercession to God.  
He was taken thence with many teares, and great  
sorrowe, the Dukes highnes had three sonnes.  
Monsieur the Prince Maior, Moseigneur the Cardi-  
nall,

nall, and Monsieur the prince Thomas, who assited there withall their trayne, and bearinge great torches of white wax in their handes, accompanied the body on foote two miles from Riuoli, doing him this honor due to his pietie, att the remoue of his bodie, which they could not do before att his death, nor at his buriall.

There was foure religious of his order which were alwayes about his coffin, and followed it (as they had commandement to doe) even to Paris. Through the villages as they passed, the Curatts with the people came out to meeete the Corps in procession: the townes where there were manie Ecclesiasticall perlons assembled, they did the like in generall processions, and did thinke it a fauour from heauen, that this precious Iewell passed by them, hopinge to obreyne thereby the influence of some particular grace by his meanes.

When he came to Lyons, the principall persons of the citie came to receave him, and all the clergie & Religious went out with a great number of torches, and lightes to conduct him to the Conuent of the Capucins, who were attended with such multitudes of people, that they could hardly passe.

Madam Dutchesse of Mercœur earnestly entreated Macā the Dutchesse of Guile, that she would lett her haue for a present the heart of her father, to be kept as a precious relique in the Conuent of the religious woemen of S. Clare, called otherwile daughters of the passion, which is one of the

most goodly monasteries of this order, and a wittnes of the great pietie of this Princesse, which caused it to be built in the suburbs of Saint Honore, right against the monasterie of the Capucins, to the erecting whereof, this good Father had contributed all he could by his good advise, and employement, and had preached there the first day, when the first twelue were closed vp, att which time Monseigneur the Cardinall of Gondy performed the rest of the office.

There was some difficultie made in yeldinge to this demand, for as much as the heart hauinge ben put, and closed within the body couered with lyme, and some sweete herbes, when his highnes caused it to be embalmed, it was thought that besides the naturall course of all the parts of the bodie, there had ben some corruption caused, and hastened by those thinges applyed, notwithstanding these reasons his body was opened againe att Lyons in the presence of the Gouvernour of Dombes, of Monsieur President, & some others, and his heart was taken foorth as sound, fresh, and bloud-ruddy, as att the houre of his death, not without great astonishment of all those that sawe it. The same day the office was sayd for him, (as it was in all other places where his body stayed) and the presse of people was so great, and the clamours and cryes so lowde, both of people without, and within the Church, that a Father of the order being to make

a Fu-

a Funeral oration, was constrainyd to begin with these wordes. Silence people, silence.

After the office they departed, and went on their way towardes Paris, whereof the inhabitants of Neuers beinge aduertised, and seeinge so precious a Iewell att their gate, went out to meeete him in great toopes, with an incredible reuerence and deuotion. They did him the same honor as he had att Lyons, and the next day the Bishopp withall solemne ceremonye, conducted him after to the barke, not without the great shouts of many, and teares of others: in the like manner he was receaued in all places. The eleventh of Iune his body came to Paris, and was receaued with that respectfull deuotion as may be well admired, but not expressed. The Capucins went foorth to meeete his body a league out of the towne, accōpanied with a great presse of people. All the houshold seruants of Madame the Dutchesse his daughter, went foorth also two, and two, on horsebacks in moorninge weedes. The Capucins came after in the same order, euery one carrying a light of white wax in his hand singinge the office, and suffrage for the dead, according to their ordinary manner of plaine songe. After followed the body carried betweene two mules, couered with a gray cloth as the beere also was with a white Crosse of cloth (for so it was ordered by Monseigneur Cardinall de Ioyeule accordinge to the direction herein from his holines) And there followed a great companie of Knights of the

245     *The life of the Reverend Father*  
two orders of the Kinge. Amonge other Monsieur Duke of Elpernon his brother in lawe. Monsieur le Grand the master of horse. Monsieur de Roquelaure, and many others, in whose face a man might haue reade the sorrowe of their harts, not for the losse only of so worthie a kinsman, but such a spirituall Father, who duringe his life taught them the way to heauen by his holy exhortations, and encouraged them to surmont al difficulties with manly courage whatsoeuer they were, by his extraordinary manner of vertuous life. It was thought that there was aboue an hundred thousand persons, within the street, or in windowes, or Coaches, who were the beholders of the reception of his bodie. And besides these great multitudes, att Paris there were fourteene parishes which accompanied him from the country round about, and the devotion of many was so great towarde him, that they could not be kept from cuttinge some little parcells of the cloth which couered the biere, takinge also the floures wherwith it was sett, to keepe them as reliques.

The Capucins watched all the night about the body, and the next day had a solemne seruice, wherat Madame de Guise his daughter was present, who by her constancie made knowne a vertue surpassinge nature: all the principall Signeurs were also present. After the seruice he was buried before the high altar of the Capucins, where they haue permitted contrary to the custome of their

their order, that this inscription should be graued  
vpon a marble stome.

*Hoc tumulo sunt ossa Reuerendi Patris Angelis de  
Ioyeuse olim Ducas, Paris, ac Mariscallis Francie, &  
in Prouincia Occitania proregeris: qui in ipso etatis flore,  
ut eolum se Christo addiceret, tot honores, & opes ab-  
iecerit, & ordinem Capucinorum ingressus in eo reliquum  
vitae transegit, singulari pietatis, & humilitatis ex-  
emplo, in quo tandem obiit, cum prosecunda vice esset  
Prouincialis Prouincie Francie, & Definitor Capituli  
generalis, anno Christi 1608. 4. Calend octobris.*

*Henrica Henrici Montispenserijs Ducas vidua Patri  
charissimo merens posuit.*

In this tombe are the bones of the Reuerend Father Angell of Ioyeuse, heretofore Duke, Pere, and Marshall of France, and Lieutenant of Langedock, who in the very floure of his age, that he might give himselfe wholly to God, despised so many honors, and riches, and entring into the order of Capucins, spent therest of his life in it with singuler example of piety, and humility; wherin he died att length when he was the second time Prouinciall of the Prouinces of Fraunce, and Definitour of the Generall Chapter in the yeare of our Lord 1608. on the fourth of the Calends of October.

*Henryett the Widowe of Henry Duke of Mont-  
pensier mourninge, caused this to be done for her most  
deare Father.*

247. *The life of the Reverend Father  
Of his miracles.*

THE FOVRE, AND TWENTITH  
CHAPTER.

**G**od is pleased to honor much his frinds, and when it pleaseth him he rayseth them to the topp of greatnes, and maketh their actiounes soe much more honorable, and memorable amonge men, as they haue sought to keepe them hidden from the eies of men, when they performed them. But as there ar diuerse waies to come to heauen, so God draweth vs, by diuerse contrary meanes, as his grace freely giuen are diuerse, and vocations much differinge one from an other. For some take the way of Angelicall counsells, others do content themselues with treadinge the great beaten way of Gods commandements. In fine as in the heauenly Hierusalem there are twelue ports, by which euery Christian soule may, if it will, enter, so, God vleth diuerse meanes to make knownen the glory of his elect: his purpose is but one which he hath to make appeere glorious, but his waies to that end are diuerse by which he carrieth them, and bringeth them to haue glory. He maketh great account of prompt obedience to their calling, as that was of S. Mathewe. In others he maketh the effects of an extraordinary conuersione shine most brightly, as he did towards S. Mary Magdalene. He guideth some others by the paths of some willdernes as he did S. Hilarion. Some other

other by the waye of pouertie as S. Frācis. He maketh some to be renowned for miracles as S. Gregory, who was before surnamed Thaumaturgus, which is a worker of wonders, and all these by the greatness of the glory, which now they enjoy.

By this we may guesse what crowne of glory this B. Father hath receyued, & with what honor we ought to celebrate his memory; for what vocation was more deuine then his? For his conuersiō (I do not speake from sinne to grace, but from the world to religion) what more prompt? for his vertues were they not many, and most eminent?

But some wil aske what miracles hath he don? the discourse of this I haue referued for this Chapter. How many Saints are there in heauen, which haue done no miracles? Iesus Christ conuersinge amonge men, did commend much the sanctitie of S. Iohn Baptist aboue all others, and yet the holy scripture doth not make mention of any miracle of his. It is God which doth them, to wittnes to men, the greatness of his elect, which being well knownen by the excellency of their vertues, he sel-dom doth extraordinary things: so that although Fa. Angell neuer had done, nor euer should do any miracle, there were no more doubt to be made of his sanctitie, then if he shold do hūdreds every day. For who will dare to cal in question, whether his B. soule be in heauen? that soule I say that hath despised honors, trampled vnder his feete worldy dignities, given the defie to fortune: that soule to whom delights haue ben bitter, pleasures haue ben trou-

troubles, contentments afflictions, the world a  
feareful desert, and the court a hell ful of tortures.  
That soule which evé from the cradle sought the  
way to heauen, and warily oblerued the wayes  
which it did tread, and left not it selfe in the labo-  
rinth of marriage, that soule which being masked  
with the falle vilard of temporal honors, saw not  
withstandinge her owne good, and was able to  
discerne it from false semblances, & also embrace  
it constantly. That soule, whose vertues were  
greater, then his noble race, & of great courage in  
subduinge passions, as in conquering his enemies.  
That soule that checked the pride of his mate the  
body by great austerities, & mortifications, which  
tooke repose, and comfort, where sensuall men  
finde great paine, and labour. That soule to which  
prayer was foode, and nourishment, disciplines  
sweete contentments, fastings were banquets, pe-  
nances comforts, trauaile good entertainmēt, cha-  
sticie was his delight, obedience was authoritie,  
ponertie was riches, a hard strawe bed was softer  
then a Downebedd, a little cell, a goodly palace,  
and a cloister was a city, where he had the vtmost  
heaped measure, and accomplishment of his harts  
desire. That soule patient in afflictions, modest in  
all occasions, humble amouge the of his own pro-  
fessiō, burning in the loue of God, charitable tow-  
ards his neighbour, benigne, & officious towards  
euery one, prompt to serue God, first in the quire,  
and in all good exercises. That soule that was  
prudent in the conductinge it selfe and other. To  
be

be briefe, that holy soule, which within the vessele  
of a humaine body, led an Angells life, whose  
cleannes exceeding the sun beames, shal serue for  
a light of comfort to thosē that will open their  
eies, to behold the beauty of it. And should this  
soule after so many graces be frustrated of glory?  
What then shall become of thosē vertues, aust-  
erities, fastings, mortifications, prayers, watchings,  
disciplines, exhortations, and voyages? what  
shall become of his honors despised, riches for-  
saken, dignities bannished, and great fortunes a-  
bandoned? shall that patience ferue him for no-  
thinge, when he suffered his beard to be pluckt  
contemptuously? shall that humility want exal-  
tation, which lodged in a poore stable? that fer-  
uour shall it be without fruit, which made the  
blood flowe from his body by sharpe chaste-  
ment? shall not that pouertie be richly rewarded,  
which made him begg, & endure hunger, where  
he might haue bene plentifully, and delicately  
treated? that loue of God, and charitie towards  
his neighbour, which made him leele his ordinary  
refection, shall they be floures without bringinge  
forth fruite? Those extasies, holy raps, and mu-  
sique of Angels heard of him a little before death,  
shall it end with his life? shall Father Angell be  
deprived of the vision, and sight of God, who was  
alwaies the obiect of his thoughts, his desires, his  
actions, while he was a pilgrime in this life? No  
certainely. God is a rewarder of good deedes, he  
hath promited heauen to thosē, which shal follow  
that

251 *The life of the Reverend Father*  
that wai<sup>e</sup> which he hath traced out to vs, and  
those that followe neere to him. If one of the an-  
tient Fathers durst assure vs, that the conuersion of  
a sinner was more to God, then the production of  
all things vpon earth, then certainly all those, who  
by diuerie graces giuen to them, haue had that  
blessing to cooperat, and cause the conuersion of  
soules which goe astraye, do by consequence so  
many miracles. Vpon this foundation, this B. Fa-  
ther said, that the comming of God into a soule by  
grace, did in some manner exceed the comming of  
Iesus Christ into humaine flesh. For (said he) our  
Sauiour comming into the world, only the second  
person of the Trinitie became man, uniting it selfe  
to our nature: but in the soule al the three persons  
of the Trinitie come, for as much as they three  
doe concure indiuisibly, to the creation of man,  
so do they indiuisibly concure to his iustification,  
and all three do adorne his soule with graces, ver-  
tues, & giftes; The Father giueth perfection to the  
memory, the Son to the vnderstandinge, and the  
holy Ghost to the will. The Father communica-  
teth power to him to resist his enemies, the Son  
wisedome to discerne good, from bad, the holy  
Ghost goodnes to embrace the one, and fly the  
other. The Father maketh the soule his daughter,  
the Son maketh it his sister, & the holy Ghost his  
spouse. The Father created it, the Son redeemed  
it, and the holy Ghost sanctifieth it.

2. The comminge of Iesus Christ in the flesh  
was visible by his conuersation among men, but  
the

the comming of him into a soule inuisibly, is not only to other, but to him who receaueth him. For that is true which Salomō saith, that a man knoweth not whether he be worthy of loue or hate.

3. The cōming of our Sauiour in the flesh was for all, for the good, and bad, for the iust, and vniust, but his spirituall comming into the soule, is not but for the iust, for God is an enemy of sinne, and will not lodge in a sinfull soule.

4. The cōming of our Sauiour into this world, was for a little time, not that he would leauethe humanity which he had taken, but because he died shortly, & risen againe ascended into heauen: but the comming of the most holy Trinitie into a soule is perpetuall on their part. God never forsaketh any soule if he be not forsaken first.

5. The comminge of the Son of God into the world, and the descent of the holy Ghost, and all the misteries of our faith haue bene ordained, for the dwelling of the most holy Trinitie with vs by grace in this world, and eternally in heauen by glorie.

Finally this comminge of the most holy Trinitie into the soule is of so great importance that all that the Son of God hath don in this world, all that he hath endured, and wrought outwardly for the loue of vs, profiteth vs nothing without it. For what avayleth it a man that God was incarnate, what benefit is thercof his bloud, his death, his merits, his sending of the holy Ghost, and all the rest, if he goe to hell? What contentment (said old

253 *The life of the Renerend Father old Tobie*) can I haue in the light of the sunne. I that am blind, and cannot see it? In like manner, what contentment can a sinner haue, which dieth in these darknes without the light of grace, which proceedeth from the sunne of righteousnes, and for which end he came into the world? In this manner did this Father discourse of the production of grace in our soule as miraculous.

Miracles are certainly one marke of sanctitie, but they alone are not sufficient to prove it, we must know if the life of him whom God doth vise to manifest his greatnes be answerable, in pious & holy conuerstation to such effects. He hath vised sinners in this kind, as he prophesied by the mouth of Balaam and Caiphas, both of them being bad, and impious men. He may do the like for secrete causes which are knownen to him only, so that this is not a sufficient argument to prove thereby the holines of a good soule, that God worketh miracles by his meanes, but rather the exercise of vertue, extraordinary mortifications, the rigor of penances, the daily practisinge of good & vertuous workes, the continual victory ouer al his passions, all this proceeding from a particuler grace, and no common charitie of those that put it in executio, is an assured testimonie of sanctitie, which is illustrated, and made visible to men by miracles.

And what hath ben the life of B. Fa. Angel, but a perpetual miracle, whereas it is naturally impossible that a body so tenderly bred, in the delicacys, & pleasure of the Courte, could subsist in the thor-

nes of soe many austteries, with so chearefull a countenance allways, & with so noble a courage as he did, if there had not ben some thinge more then ordinary in him. I might recite many in particular, but because the religious of his order haue neglected to make any collection of the, or prooife by the signinge of witnessesse beinge iuridically examined, there might be doubt made that they were not authenticall, and of creditt, and therfore I do lett them passe in silence. Besides my desire is no other but to excite by the reading hereof good soules to compunction, & to pietie, to austterie of life, to the rarity, and excellencie of his vertue, to the despisinge of those things that the world most esteemeth, such examples do more then miracles.

And yet if we require them, what greater miracle, then that nine months after his buriall, his hart shold be taken out of his body so sound, so fresh without any ill odour, as it is att this presēt, in the Conuent of the Daughters of the passion, kept in a box of gold made in the fashio of a hart, and couered with a Christall of the same figure, through which it may be seene, al which is don by the deuotion of Madame de Guile.

For my part I dare avowe for a truth, that of all prooife to declare the felicitie of a blessed soule, the most certaine is finall grace, on what part the tree shall fal (sayd the son of God) it wil lye, he would say that our life being like to a tree ( because we liue as plants) death being coming to cutt of the rootes, if we be in grace we are assured to possesse heauen

heauen soone, or late accordinge to the measure  
of our debtis, which we are to pay in purgatorie:  
on the contrarie side if we liue with one mortall,  
we are vtterly cast away, and hell wilbe the eter-  
nall lodging place of the soule. As long as we liue,  
we are still in danger of fallinge, if we be this day  
in the state of grace, to morrowe sin may enter. A  
man may be now Gods frind, and in a moment  
after his enemie, one that hath tresured vp manie  
merits, yelding to one tentation may leefe it in an  
instant, and dying in that state, he is made compa-  
nion of Lucifer in eternall flames: the reason of it  
is becaule, as longe as we liue, we are free, and in  
the hands of our counsell. God leaueth vs bet-  
weene fire and water, to reach to whiche we will.  
Good and euill are the obiects of our actions. If  
our affections incline to good we are happie, if to  
euill, we are in miserable state: we cannot accuse  
God of our ill that befallleth vs, our perdition pro-  
ceedeth from our selues, wherfore to dy in the  
state of grace, and as this B. Father did, speaking  
to God, and pantinge after him with a hart full of  
loue, despisinge all things, & reputing all things  
as dunge to enjoy his presence, such ends do abut  
vpon Paradyle, & without feare of change do make  
the soule liue in those delights and contentments,  
which eie hath not seene, nor eare hath heard, nor  
the toungue of an Angell can expresse.

*The end of the life of B. Fathers Angel of Ioyeuse.*

A. T A.

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TO THE BLESSED  
FATHER BENET  
ENGLISH CAPVCIN.

A HYMNE.

**R**ose of glory comely flower  
Blest by God with souerain grace  
Translated to the heauenly bower  
Enthroand, in that Emperiall place  
Blessed B E N E T in thy praise  
To thee this himne I dedicate  
To thee my thoughts with loue I raise  
Retoycing in thy blisfull state.  
A burning stome from heauen let fall  
To cleanse my hart that this endites  
Enstruct my tongue which heere I call  
The pen of him that swiftly writes.  
Whilst clad thou wert in pilgrims weed  
Detained in this vale of woes  
Faithfull to God thou didst proceed.  
To conquer the infernall foes.  
For God who formed thee of claye  
To thee displaid his beames of light  
Whose call thou promptly didst obaye  
All hostile forces put to flight.  
All worldly wealth thou dost forsake

\*

All

All humaine glorie seems but lies  
Wherin thou such content didst take  
Whilst earthly loue did blind thyne eyes.  
From countrie, parents, kindred, frends,  
Whose loue to earth mens harts doth tie  
A nobler loue thy loue vnbends  
That it to God might mount more highe.  
Delights and pleasures fraile as glasse  
Thou dost behould with skornful eye  
For they like gliding water passe  
Whilst thy desires to heauen doe flie.  
For Christ thy louer from aboue  
Thy hart had pierct with fiery dart  
Which made thee like one drunke with loue  
To languish in delightfull smart  
Now Christ thy patterne to draw neere  
In life and death thou striust amaine  
Like to the thirsty panting deere  
The cristall fountaine to attaine  
Of great Saint Francis Patriarke  
The crosses troumpet of shrill voice  
Thou ayming at the highest marke  
Madst of the sacred order choise.  
Of such a father thou the sonne  
Yea worthy sonne of that great light  
Whose life may seeme againe begunne  
In thee his vertues shine soe bright.  
Of God the precious gemme thou art

Beset

Besett with orient pearles of grace  
Thy glorie shines in euerie part  
True beawty doth adorne thy face.

Braue champion who with crosse in hand  
Dost deuill, flesh, and world subdue  
With it thou dost victorious stand  
A terrour to th' infernall crue.

That seated on the mount sublime  
Of pouertie that place of rest  
Thy soule begins in grace to clime  
Thy ioyes, thy comforts are increast.

And now thy hart is boarne on highe  
The heauenly splendours to behould  
And Christ who raignes aboue the skie  
To thee his secretts doth vnfould.

Whose sweetnes dewing from aboue  
Doth yeald thee such a blisfull rest  
That soaring with the wings of loue  
Thou leanest on his sacred brest.

His passion obiect of thy sight  
His bodie whether eagles flocke,  
To build thy neast is thy delight  
There in the riftures of that rocke.

His wounds thy booke to studie in  
The supreme science is the crosse  
This only thy desire to win  
All other studies seeme but losse  
This science in thy soule to dwell

This to bee seated in thy brest  
Thy words, thy booke, thy writings tell  
The same thy life and workes protest.

The crosse thy place of cheife repose  
Thy chaire wherin thou diddest preach  
The bound by sinne thou didst vnloose  
With it, the erring people teach.

Whom deadly poyon did infect  
Thou placest in the gates of life  
Their Heresies thou didst detect  
With words more piercing then a knife.  
And hauing burst their sinful cheines  
Their harts thou takest in Peeters netts  
A happy fisher he remaines  
That frees men from such heauy debts.

But holy fisher let me aske  
What dost thou with thy noble pray?  
Thou settest her this delightfull taske  
At Iesus feet her selfe to lay.

Then sweetly thou, but yett with speed  
Beginst the crosse in sight to reare  
Inviting her in pennance weed  
That sacred standart for to beare.

Thou faithfull seruant praisd shalt be  
Whoe to thy Lord the heauenly king  
In signe of thy fidelitie  
Of goods received, the gaine dost bring.  
S. Francis steps thou diddest trace

His ferverour burned in thy brest  
His perfect life thou didst embrace  
With him thou euer shalt be blest.

I add this only to thy praise  
Which seems in one all to combine  
To Christ himselfe my stile I raise  
While life and death in thee doth shinc.

And now behould is come thy tyme  
Thy earthly pilgrimage is donne  
For loe thy soule become like wine  
Whose mighty force doth breake the tunne.

Which mounting vpp euuen as a flame  
Vnto her centre swiftly bent  
The heauenly quiuers doe meet the same  
With ioyfull songs of sweet concent.

Whoe putting in thy hand a palme  
They praise thy valour, grace, and might  
Then singing a triumphant palme  
Conduct thee to their princes sight.

They offer thee before that king  
Whoe framing with his word a loane  
Heauen, earth, with each created thing  
On Cherubeswings doth place his throane.  
Hee whose life-giving eye displayes  
Eternall beames of light and grace  
And whoe in iubilie doth raise  
Their mynds to whom hee turns his face.

Hee whom the morning starrs doe laude

Behoulding thee with grations smile  
Thy faithfull seruice doth applawd  
And bids thee welcome from exile.

Hee then extolls thy constant loue  
Thy perfect workes, thy pure entent  
From which noe force could thee remoue  
Nor subtil sleight could circumuent.

Now stiling thee with titles great  
For skorns, contempts, & labours borne  
Then placing thee in roiall seat  
Doth thee with precious guifts adorne.

Then commeth in a princely pace  
The Virgin mother Queen of blisse  
Whoe with an overflowing grace  
Presenteth thee her hand to kisse.

Whose meekenes full of Maiestye  
Such pure delights and ioyes distild  
As with the streams of suavitye

Thy soule remains euен more then fild.  
Then all the hoast of heauen proceeds  
With himns and psalms to celebrate  
Thy triumph and in ioyfull weeds  
Solemnize this thy highe estate.

But first the Angells lead the quier  
With their sweet sounding melodye  
Whose losse and ruins they admire  
With such faire stones repaird to see.  
The sacred Senate next in place

In robes of purple ritchly clad  
As their colleague doe thee embrace  
And to thy gloriye more to add ,

Recount thy labours one by one  
And toiles to sowe gods sacred word  
Thy faithfull seruice vndergone  
To preach the crosse of Christ thy Lord,  
The holy Martyrs highly praisd  
That life which to the world soe dyes  
As all her thoughts to heauenward raisd  
On God aloane hath fixt her eyes.

Then the Confessours of our Lord  
Of heauens faire field the fragant flowers  
New canticles to thee record  
Inuiting thee into their bowers.

The ayer they with their voyces fill  
On earth their eccoes doe rebound  
And will thy worthy Conquests still  
With an eternall troumpet sound.

The troupes of Virgins take their turne  
Whoe both the world and flesh subdu'd  
In whom Christis loue alone did burne  
Whose song thy prayses doth conclude.  
On harps and shalms, with sonnettis stoare  
Like Nithingales they sweetly sing  
Remaine with vs for euer more  
Loc heere an euerlasting spring.

Reioyce o blessed soule reioyce

Thy

Thy blisse to more encrease doth tend  
Thy wisedome made a happy choise  
Thy sollid ioyes shall never end.

Behould the winter storms are past  
Pomegranetts ripe, faire flowers appeere  
The roses red their odour cast  
The turtle sings, loe haruest heere.

O thou whoe dost in heauen reside  
Exempt from feare of deaths annoye  
How well were former paines emploid  
That purchast such a waight of ioye?  
Now blessed father lend thyne eares  
Of pitty vnto this my crie  
That sighing in this vale of teares  
My thoughts to God may swiftlie flie.

Regard from heauen her sad complaints  
Whoe still doth languishe in exile  
And thou who raignest with the Saints  
Procure noe spott her mind defile.

THE MIRACULOUS, LIFE, CON-  
uersion, and conuersation of the Reverend  
Father Bennett of Canfeild an Englishman,  
and Preacher of the order of Capucins. Of  
his Country, birth, and education.

## THE FIRST CHAPTER.



HERE are not more vertuous effects, then those of Gods provi-  
dence which are powerfull to  
rouse vpp a soule, and to drawe  
it from the vanities of the worl-  
de, to the learche of the Soueraigne good.  
But they are so full of excellency and obscuritey,  
eyther in theyre cause, or theyr essence,  
or in theyre end, that wee muste haue our vnder-  
standing wholly perverted, or el singenu-  
ly confes, that they are beyond the bounds and  
limits of our reason and knowledge to com-  
prise them. There is noe man ignorant that  
they are, for wee feele the, and taste the fruits  
dayly: but to judge of the worthe and value  
of them, or to knowe what perticular motiue  
induceth God to bring them to light, this is a  
matter that the Angells themselues doe not  
knowe.

The Reverend Father Bennett of Canfeild,  
whole life, conuersion, and conuersation hath  
not only beene miraculous but a cōtinuall mi-  
racle, will serue for an evident proofe of this

A a

truthe

2 The life of the Reverend Father  
truthe: For hee which had sucking heresy with  
his mothers milke, and in his birth was seazed  
with death, grewe to bee nourished and fedd  
with the sweete liquoure of grace, within  
this Seraphicall order, the moste hard and au-  
stere of all others, to subdue the passions of  
the flesh, wherein <sup>he</sup> many liued many yeeres. In  
his death hee was made partaker of a true and  
happy life: hee which from his cradle was  
tainted wth the impurityes of Puritans, and  
tooke contentment therein, was clenched from  
this filth, and brought into the bosome of the  
pure, and true Church of God, the Catholi-  
que, Apostolique, Roman Church; And his  
soule shining with an extraordinary puritie,  
by an extraordinary measure of Gods graces  
and benedictions, vowed an irreconciliable  
enmitye, both in tongue, and harte agaynst  
such impuritye, after hee had discouered the  
odiousnes of it: Hee who in his former thou-  
ghts and designes, aymed at nothing but at the  
glory and greatenes of the worlde, and had noe  
feeling or care of heauenly things, soudainly  
was soe changed, that hee despised all the pom-  
pes and vanityes of the worlde, and fixed all  
his thoughts vpon the bettering of his soule,  
and aspiring to heauenly things: Hee perseve-  
red in these holy desires, & neuer grewe faynt  
or weary in his affection: Hee only changed  
the obiect, and like repentant Mary Magdalene  
gave all that vnto God, which hee before had  
prodigally spent.

prodigallie emolored vpon the worlde: This was gods prouidence, which wrought this extraordinary change, which in the begining, can not but produce a rauishment, and in the end, comforte and contentement, and likewise humilitye, and astoynshment in the ignorance of the time:

Hee was an English man by nation, and I may say, by predestination, and benediction; whence those that are drenched and buryed in errour, may see that God doth neuer refuse sufficiencie of grace to drawe thē forth, seeing that euē in this Realme (heretofore a deare childe of the churche, and afterward separated by Gods secret Iudgment) there are whom God doth extraordinary call vnto him by speciall grace: For although the exercisē of catholique religion, bee forbidden and suppressed, yet are there many feruent and zealous soules, which will not (though it bee with perill of theyre liues) doe any thing which is contrary to Gods and the churches commandements. Theretore, as the storie of Job noteith very perricularly to his greate commēdation, that hee was of the land of Hus, where the people were malicious and greate sinners: soe hee borne and bredd in heresy, which is soe much the more venomous and dangerous, because it is masked with the name of a pure religion, meriterth the more honour, and prayse in that hee was an English man, in that hee did

4 The life of the Reverend Father  
ouercome the corruption of nature, and nati-  
ture, and afterward attayned to such heroicall  
vertues, preferring bannishment, pouerty, and  
austerite of life, for the loue of Christ, before  
his dearest country, his plentifull meanes, and  
delights, wherein hee had beene bred and pa-  
pered.

Hee was borne at Cæfeld in Essex, of a good  
family and parentage, his first name was Wil-  
liam Fich, by which hee was called till hee be-  
came Capucin: From his infancye hee was of  
soe sweete and louely a disposition, that hee  
drewe all mens affections to him that knewe  
him: His parentes loued him more deereley,  
then they did the rest of heyre children, and  
cherished him more tenderly, not knowing  
to what end god had destinatied theire naturall  
sauours: Hee was the second brother of three  
of them; The eldest who was heyre of the re-  
venues and lands, according to the lawes of  
the contry was called Thomas, the third was  
Frauncis, who hauing little left him by his pa-  
rents, marryed a rich widow by whome hee  
aduanced his meanes and fortune, and after-  
ward for testimony of his gentrie and recom-  
pence of his publique seruice, was made a  
knight.

These two bretheren though brought upp  
in good letters, were not way comparable to  
Father Bennett; who beyond his naturall in-  
clination, wherein hee did exceede, did shew  
by

*Bennes of Canfide.*

by effect, that hee was carryed to his studyes with an extraordinary desire: Hee spent in his tender age whole nights at his booke, and did not willingly conuerse with any, but those of whom hee myght learne somewhat. Hee tooke noe pleasure in any recreations that drewe him from his studyes, in soe much that when his Brethē, & some other gērelmē, who were brought vp together vnder the same maſter, would take him to goe a hūting, (in which spore hee more delighted then in any other) hee would eyther refuse to goe with them, or if hee wēt, hee allwayes tooke some booke in his pockett, which hee opened and read, as often as the least occasion was offered to him, taking more contentement, in readnig some paſſage or ſentence in ſuch a booke as hee car- ryed with him, then in that delightfull ſpore: Many ſuch things did hee in his tender age, and in the darkenes of errore and heresye, what would hee haue done if hee had beene a Catholiq, & had had the light of true Fayth?

When hee was growen to better age and which was capable of greater knowledge, he gaue himſelfe to higher ſtudies, which occaſioned his parentes to ſende him to the Innes of the court, there to ſtudye the common lawe: This good Father aduanced himſelfe ſoe much heerein in a ſhorte ryme, that thole who were not witneſſes of it, coulde not beleue it. But when it pleased God of his infinite mercye,

6      *The life of the Reverend Father*  
    *to shewe him the beames of his truth, through*  
    *the clouds and foggs of heretie, wherewith*  
    *his soule was infected, they did soe lighten his*  
    *soule, that in one moment hee was wholy*  
    *changed into an other man, for whereas befo-*  
    *re hee was teruent in his studie of the lawe,*  
    *hee became slack and cold, and whereas befo-*  
    *re hee was pleasant and a louer of compayne,*  
    *hee became melanchollyck, and a freind of so-*  
    *learynes and much retired: yea nowe hee be-*  
    *gan to enter into mature consultation with*  
    *himselfe, beeing driven into many perplexed*  
    *thoughts: For on the side, the beleife and re-*  
    *ligion which hee had learned from his infan-*  
    *cye, held him as it were fettered and manicled,*  
    *besides that, it was the common religion of*  
    *his country and of the greatest parte of his kin-*  
    *dred and freinds: on the other side, hee con-*  
    *ued greate scruple and matter of doubt concer-*  
    *ning the truth and veretie therof, soe that hee*  
    *knewe not what resolution to make: but God*  
    *made him by his diuine inspiration to consi-*  
    *der the glorious crownes which are reserved*  
    *in heauen for the recompence of good wor-*  
    *kes, and the eternall tormentes which are pre-*  
    *pared in hell for the soules of sinners, which*  
    *of all good inspirations is the best and the most*  
    *forcible.*

Hee continuued some fewe dayes in this  
estate, feeling these spirituall combatts in his  
soule, which God did more and more augmēn-

The

The cause whereof hee could not cōprehend, till his miraculous conuersion was effected, which it hath pleased God that hee hath left written with his owne hand, to serue for a motiue to others, that straye out of the right waye, and to giue occasion to Catholiques to admire the effects of gods prouidence, to hūble themselues, and to giue vnto God immortall thankes, for those graces which hee hath soe freely and graciously giuen to his creatures. It hath beene already, printed by some one ( who desirous to conserue the memory of this blessed man, hath preuented me) but because the rest of his life and actions, which are of very greate importance, to serue for a notable example vnto others, was not adioyned to it, I haue thought it fitt to putt all together in one storie, that so it might bee more perfect, and more available to the edification of others, and thus the storie doth begin.

*His exclamation vpon the state of this  
present life.*

## THE SECONDE CHAPTER.

**A**lthough the disorder of my life past, cōpared with the strict life of ancien Christians, or examined by the iudgment of those of our tyme, may seeme euill, wicked and monstrous, yet was it soe shadowed and couer-

8      *The life of the Reverend Father*  
red with the iniquitye of the tyme, abounding  
with vicious and lewed libertins, that it could  
hardly bee discerned and condemned for such;  
For euen as black beeing neere to white, doth  
more playnly appeare, soe when it is mixed  
and confounded with black, it can hardly bee  
distinguished: The same may I say truely of  
my lyfe, the darkenes whereof compared with  
the candor of the life of old Christians, or the  
puritie of those that are good in this age,  
would presently bee discouered: yett hauing  
ledd my life in the black darkenes of this pre-  
sent age, it seemed not soe fowle as indeede it  
is: For since the lamentable change of the  
**Catholique fayth into heresye**, since the ouer-  
throw and contempt of the vniuersall Aposto-  
lique Roman fayth in our Realme, the con-  
sciences of men haue beene soe stretched and  
enlarged, the reyne of concupisence hath  
beene soe slackned, that all honestie, vertue,  
and good life, hath beent forsaken and aban-  
doned, and on the contrary side, vice and ini-  
quitye hath wholie swayed and ouerruled the  
same. I would to God my words were not true,  
but experience doth manifestly shewe, what I  
say to bee but truth:

For first of all, how are mens consciences  
stretched in traffiquing one with an other?  
How little, or noe fidelity, is there now in mu-  
tuall promises? what cunning dealing and co-  
senage, is there practised euere where? what  
small

small hold is there of mens words and credit? Neede wee not now more bonds and writings, to borow but twentye angells, then was needfull in tyme past to buy soe much land for euer? Noe man trusteth his neighbour, neyther would I counsell him to trute him: As for sacred oathes, which ought to bee inviolable, alas men make marchandise of them, and sell them for monye: And for concupis-  
cence, whoe seeth not that it is withheld by noe bridle, men following theyr liberty and pleasures, like brute beastes? But for this I had rather passe it ouer sligly, then to prooue it by many particular examples: And why should it bee bridled or kept in, if (without giving any consent vnto it) it be iudged a mortall sinne, as master Charke and other ministers his companions doe teach? and that all wee doe, are mortall Sinnes, as Protestants hold?

Moreover, if any man giue almes, or doe performe any other good worke, hee shall not bee reputed a freind of protestants, but be esteemed; (as they ordinarielie terme it) a merit-monger: and one that seeketh to saue himselfe by his merits: As for Hospitalitye and releife of the poore, it is almost quite neglected, especially among theyre church men, who eyther mayntayne theyre wiues or concubines, vpon the goods of the churche. And as for fasting and Prayer, which our Sauiour hath soe often recommended to vs by words and wor-

10 *The life of the Reverend Father*

kes they are soe little esteemed that hee which fasteth vpon the eue commanded by the holy church, is called a Papist, and long prayer is stiled a Monkish aet. And finally to vse the helpe of the Sacraments against sinne, is reputed enmitye against the state: but to confesse, to reconcile others, or to bee reconciled, yea but to carry about him holy things, as Agnus Dei, Medalls, a Crucifix or graines that are blessed, or but to bee in compayne with a priest, this is noe lesse then a crime of treason to his Prince, and country: But hee that will take a more cleare view how vice, and iniquitye are exalted, lett him but obserue how sinne now raigneth in all states and sortes of life, and hee shall finde that all manner of greuous sinnes are committed, as freely and loosely, as if they were not such: Soe doe they (confirming the woords of holy scripture) *drinke sinne as water*, which is one of the great sinnes of the worlde: and of the six things hated of God, the one is, *to haue our feete light and swifte to runne to euill*.

And to examine further some other points, what little honour is there geuen to Gods maiestye, whose name is soe blasphemed in swearing and forswearing in all discourses, that hee is scarce esteemed a gentleman or a man of courage, which hath not learned to entercase his words with many oathes and blasphemies: Theyre Sundayes and feastes, how

are

are they neglected when on these dayes, there are more idle persons walking vp and downe the streeteres, and in Saints Pauls churche (which is made a walking and talking place) then there is on others: nay euен Sunday is a day de-signed for bearebayring, and euен the howre of theyre seruice is allotted to it, and indeede the tyme is as well spent at the one, as at the other: I neede not speake of profanation of feastes, which the Puritans will not approue at all. For rancour and mallice, doe they not raigne vniuersally through the wholle Realme? As for defamation, detraction and rash iudgments, men make noe account or reckoning of them; what diuisions and debates are there in euery parish? And for the moste parte the minister is a principall man in mayntayning them: If wee speake of couerousnes; is not hee to bee iudged a theefe, which desireth the goods, lands and possessions of his Neighbour, I meane in the presence of God? and who bee there among them, whoe lye not still in ambush, and secretly suborne spies, to informe them, how they may take any leſt aduantage, how to ſeaze vpon other mens goods?

I will omitte to ſpeak of Iuſtice, which is corrupted among the principall Iuſtices, and it is not long ſince they accuſed one an other in theyr highest court of Iuſtice: This is but too euident, when wee ſee dayly ſo many

ink

just persons. Preists and other Catholiques vn-  
justlie imprisoned, theyr goods spoiled, and in  
the end themselues cruelly putt to death and  
all vnder the cloake of justice.

I will not discouer more detestable sinnes in  
in the greatest persons, who will not abide  
that they bee touched: But all the other for-  
mer sinnes, and many other, are soe common  
in all sortes, as if they thought there were noe  
God at all, or if there bee, they seeme to be of  
those of whome the Prophet speakeith. Our  
lord will not see it, neyther will the God of Iacob be-  
bould it: Neyther is it to bee wondered, that  
they keepe Gods commandements noe better,  
sithence they are not incited and moued by  
theyre ministers to keepe them, but they bold-  
ly preach, and teach by theyre liues, and by  
thirre doctrine, that they can not bee kept: our  
saviour sayth; *My commandements are not heauye,*  
and they say they are most heauie, yea imposs-  
ible: our saviour sayth. *My yoke is sweete, and my*  
*burden light,* and they teach that it is sharpe, yea  
vnsupportable; our saviour sayth. *If thou wilt*  
*enter into eternallise, keepe the commandements:* and  
they teach that wee muste enter into it by only  
faith, is it not likely that such a life proceedeth  
from such doctrine? For what wonder is it, if  
such fruite gowe from such seede? Heresie and  
Schisme, bring forth noe better. Heresie and  
bad life, doe goe together; Therefore Saint  
Ignatius sayth; *Flye the breath of iniquitie, flye*  
*the*

the diuelish doctrine of Heretiques , out of whose mouth proceedeth an infection, which poisoneth the wholle worlde: Heresy ( sayth this holy Martyr ) is without God, Heresy is an invention of the deuill. What faithfull English harte is there, which doth not weigh the complaint of Saint Basil in his tyme, saying. Good doctrine is subuerted, those who ought to feede the flock of Christ with the tru h, are forced to bee silent, the mouthes of good teachers are closed vp, and blaspheming tongues doe ryott, holy places are prophaned, the better and wiser sorte of people come not to the churches , where doctrine acceptable to God and good men is taught, but they are forced to liue in desarts, lifting vp theyre handes to God with sighes and groanes , and many salt teares: This is the state of our poore country, since Catholique Religion hath beene ouerthrowē; There hath beene as it were the genetall deluge of vice and iniquitye, and the very outward face of all vertue and honestye , hath beene thus disfigured : Wherupon it came to passe, that my enormous manner of life, appered not soe foule in this misetable country, as when it was in an other *Ægypt* , the darkenes wherof wree so grosse and so palpable , that they might in a maner bee cutt with a knife.

34 The life of the Reverend Father  
What hee was, and what hee was become, how  
hee doth acrest his life past, and embrace a  
newe life.

### THE THIRD CHAPTER.

**I**ustly may it bee said with Saint Polycarpe: O god vnto what time hast thou reserved vs! Alas what time is this, what people, and what manners doe wee nowe behould! Fayth is exiled, the church despised, vertue is riđden vnder foote, and vice is exalted! Alas say I, sinne, heresy and Schisme doe nowe raigne, This is the time wherin I was borne, brought vp, and nurtured among these people, and infected with theire manners; This was thy ordinance, ô God, soe it pleased thy diuine maiestie and prouidence, that I should bee borne in these vnhappy times, and participate of their miseries by following them. Thy waies and judgments, ô Lord, are inscrutable, thy wisdome is infinite, and thy mercies without number. O depth of the riches, of the wisdome, and knowledge of God, how vnsearchable are his judgments, and his waies incomprehensible! There is noe number of his wisdome, and his mercy is aboue all his workes. To thee will I alwaies sing a canticle of prayse, and offer to thee thanksgiving. For notwithstanding all these dangers, thy bounty hath not forsooke mee, but caute mee into an other

other mould, and changed my sinne, to my benefitt; I cannot but consider my headlong course and desperate life, which I ledd wan-  
dering from thee. As a loste sheepe I straied; when thou cealedst not to looke after thy ser-  
uant. For how barbarous and brutish was my life, which I passed ouer out of thy holy church and without the helpe of her divine sacra-  
mentis? Can he bee stiled a Christian, which never receaued the sacrament of penance, nor of the Altar? never heard masse, never  
assisted at matins, or euensong, nor euer sawe Preist in all his life? such an one was I, wret-  
ched and miserable man, and vnworthy the name of a Christian. O lord remember not the offences of my youth, nor my ignorance, There was nothing els to bee seene in mee, but a superficiall shewe and outward appa-  
rance of a carelesse Christian: For if I were not then a branch of the true vine, how could I bring forth good fruite? If I were not a member of the body, what seruice could I doe to the heade? But such I was not then, for he (as a venerable Author well obserueth) is not worthy to haue God for his father, who hath not the churche for his mother; soe then I liued in body, but was dead in soule, I dayly broke thy holy commandements, I dailie com-  
mitted mortall sinnes; All my life paste was nothing but a heaping vp of sinne and horri-  
ble offences. I prouoked dayly thy wrath and in-

16 *The life of the Reverend Father*  
indignation agaynst mee: my conscience did  
torture mee, and the inward and secret partes  
of my harte, did reproove and freit mee; Aua-  
rice and couerousnes did wring mee, pride did  
ouerwhelme mee, enuie did consume mee,  
concupiscence did inflame mee, luxury did  
imprison mee, gluttony did transporte mee,  
drunkenes did confound mee, detraction did  
rente mee, ambition did supplant mee, discord  
did trouble mee, anger did vexe mee, lightnes  
did carry mee away, negligence did oppresse  
mee, hipoctisie did deceave mee, flattery did  
abuse mee, fauour did pufse mee vp, and ca-  
lumnie did prick mee. But thou o lord art he  
which wilt deliuer mee from all these per-  
uerse nations. Theise are they with whom I  
haue haunted, whome I haue trusted as my  
frendes, obeyed as my masters, serued as my  
lordes, beleeuued as my counsellois, conuerted  
withall as my citisens, and dwelt freindly  
withall as my domesticall cōpanions. And yet  
o lord thou tookest not away thy grace wholy  
from mee, neither didst wholly abandon mee,  
noe not then when for the space of seuen yee-  
res, I liued soe perillouslie, in a place soe full  
of dangerous snares: whih tyme I spent in fee-  
ding my fancye with the vainties of this place,  
and tooke my delight in the ordinary pastimes  
of that place: Alas how often haue I beaten  
the streetes in idle walking? how often hauel  
runne to plaies and comedies? how many an  
idle

idle turne haue I made in Saint Pauls church,  
now so prophaned? how often haue I runne  
to dauncing and fencing Schooles? If I spent  
any time better then other, it was when in  
the Inne of the middle Temple, I read for fa-  
shion sake some booke of the common lawe;  
In this extremitie of dager, did others despaire  
of mee? noe surely, forsuch was alas the  
blindnes of men that I was esteemed forsooth  
a yong man of great good hope, whē it did not  
appeare, whether I liued like a Christian or  
noe: For can I hould this a Christian life, or  
thinke that my sinnes were but small? No sure-  
ly, but rather with the prodigall childe, am  
bound to say: Father, I haue sinned against hea-  
uen, & before the; I am not worthy to bee cal-  
led thy sonne. Alas I tooke the broad way  
which lead to Hell, and destruction and noe  
man reprooued mee, noe man forbad mee, noe  
man admonished mee. Thou only o lord hast  
cried to mee alowd that I should leaue this  
monstrous and dreadfull life, but I alas, was  
soe a sleepe that I heard not thy voyce. There  
was such a thick clowd of vanitie before my  
eyes, that it was almost impossible to see the  
true Sunne of Iustice, and light of all truth: I  
was so wrapt in darkenes (beeing the Sonne  
of darkenes) that I loued nothing else but it,  
because I knewe not the light; I was blinde  
and contented my selfe in that state, and went  
on thorough darkenes, to the profounde and

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obscure pitt of darkenes, till such time as it  
pleased thee to poure into the inward eare of  
my harte and instill thy most holy and soule-  
sauing comandements saying, *Fiat lux*, lett light  
be made and presently there was light; and soe  
the thick and foggy clowdes, whiche vailed my  
eyes, vanished awaie; I saw thy light, I acknow-  
ledged thy voice and said, o Lord thou art my  
God, whiche haft drawen mee out of darkenes  
and the shadowe of death, called mee to the  
knowledge of thy certaine and cleare light,  
and caused mee to discerne it. For this I render  
thee immortall thankes, that it pleased thee soe  
to illuminate and conuerte mee: I haue now an  
horror of the darkenes wherein I was, and  
more of the darke Abysse, whither I was  
going; I haue said in my harte, woe bee to those  
darkenes whiche tooke hould of me soe long a  
time, and curst bee that blindnes whiche  
would haue hindered mee from seeing the glo-  
rious light of heauen, and vnfotunat and di-  
sastrous bee that ignorance, whiche empeached  
mee from the knowledge of thee, whiche art  
my only God and lord, light and ioye, the hope  
of my soule; whiche haft at length soe merci-  
fully conuerted mee, and turned my harte from  
the vanities of this worlde, that shortly after  
I made three vowes, of obedience, pouertie,  
and chastitie, whiche I purposed to keepe in the  
religion of thy faufull seruant holie Saint  
Francis. But by what meanes hath this bee[n] done;

done, o my lord, from how many dangers hast thou preserued mee, and succoured mee in all my necessities? How many greate tentations haue I found in this affaire, and how powerfully haue I beene deliuered? How often haue I delighted in vaine and friuolous things? How greate haue thy mercies beene in this my sondaine change? when I wandered, thou didst bringe mee back; when I was ignorant, thou didst instruct mee; when I was heauie, thou didst comfort mee; when I did despaire, thou didst strengthen mee; when I did fall, thou didst lift mee vp; when I was vp, thou didst hold mee; when I did walke, thou didst conduct mee; when I did come vnto thee, thou didst receaue mee; when I did sleepe, thou didst watch ouer mee; when I did crie vnto thee, thou didst heare mee. These and many other infinite benefits thou didst conferre vnto mee in my conuersion. Thou which art the God of my soule: make mee (o lord) to knowe and acknowledge thee, and that I meditate day and night on thee, soe that noe time passe from mee, wherein I may not continually giue thee thankes for such inestimable benefits receaued from thee. For what shoulde bee more pleasing to mee and more sweete, then to speake & thinke alwaies of thee, and soe to render thankes vnto thee, to the end that for them I may alwayes loue and praise thee, with all my harte, with all my soule with all my vnderstanding, and with all my

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force, and with the inward marrowes of my  
spirit and of all my faculties and powers, and  
resigne my selfe wholly to thee (my lord my  
God) which art the blisse and contentment  
of all thote which truste in thee?

*By wath meanes hee was called from his  
wordly, ana Hereticall tentations.*

#### THE FOVRTH CHAPTER:

**A**fter I had long liued in this licentious  
manner like a libertin, and that it pleased  
God of his infinite mercy, to recall mee, in  
the sommer time, according to my wonted  
manner, I purposed to goe into the contrey to  
my friends to recreate and delight my selfe with  
those sportes wherin youth delighteth, and  
beeing come to the howse of a friend of mine  
my minde was wholly changed, and alienated  
from any sportes at all: For three or fowre  
dayes after I came thither, it happened that I  
lighted on a little booke, which I was curious  
to looke vpon, and finding that it was a booke  
which I had heard much commended, treat-  
ing of a Resolution to liue well, I was pre-  
sently mooued to reade some fewe passages in  
the same, yet without any purpose to reade  
exactly all what soeuer might bee contained in  
it; and after I had read some litle therof, I be-  
gan to see the end whereat hee aimed, which  
was a prelent and speedie reformation of the  
life

life of the reader: where vpon i was desirous to see what arguments hee vse to perswade thereto, & if peraduēture I liked them well, I would putt them in practise. But in reading, I began to haue a remorse of conscience, and therefore I left the booke for the present, with a purpose to reade more therof the next day the which was sunday. But when sunday was come I spent it in going to the prayers of Heretiques, and partly in some recreations, and the day after I read very litle or nothing at all. But on tuesday I tooke the booke againe into my hands, and I read therin many pages, during which time I laboured to fauour my selfe, as though those torments which were threatned to sinners were not touching mee, although my conscience reprooued mee therein. But the more, I read, the more my conscience accused mee, soe that I began to assigne and limitt a time wherein I would amende my life.

But what shall I say, o Lord whilst I did not answere sufficien tly to thy holy inspirations, thou didst not cease to knock harder at the gate of my harte, soe that I began to finde my conscience extreamely oppressed, and by that meanes I became sadd & melancholliq; Then did I feele my hart perced with greefe and anguish, knowing that with these pleasures on the one side I liued ill, on the other side I would not forsake them; and reading on still, I found euasions to passe them ouer the more slightly.

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At the length, hauing read the Chapter which treated of the account wee muste make to God, I was forced in spight of my teethe to apply this to my selfe, this touched mee soe neare, and soe shooke my conscience, that I beeing not able to dissemble or colour the matter any longer, was driven to confess that I was the sinner againste whome these horrible paines and torments of hell were denounced. And from that time I sawe the miserable state wherin I was, and soe sought to amede my life past. But alas, how many blocks lay in my way? How subtille did the old serpēt shew himselfe heere vpon what inuentiones and stratagems, did hee not vse to hinder mee? Hee began thus with me. Heereafter you shall haue better opportunity, and shall doe it more easily; you are yet in the flowre of youre age, and what a folly is it to deprive your selfe wholly of youre pleasures and comforts? And what will your friends say to this, when they shall see you growe soe sober and sadd, yow will lees your credit among those whoe esteeme you, and among the wise you will bee reputed for a foole; Againe when you shall haue tried, you will finde it impossible to abstaine from your accustomed sinnes. A good life is extreme hard and vnsupportable: looke about you, and see if there bee any that liueth in that manner that you determine to doe. How can you liue without greate or small sinnes, si the minister say

say, All sinns are mortal? Away with these peccu-  
ish thoughts, by only faith thou maist bee  
saued, what neede is there of soe many things?  
In this manner my enemie assayled mee, and I  
beleueed a long time, that those were greate  
arguments of right reason, rather then sug-  
gestions of the Deuill.

I was vehemently tempted by transitory  
pleasures, and the vanities of the worlde held  
mee in chaldome; soe that this my new desire,  
was not yet strong enough to ouercome the  
contrary, which was rooted in mee by long  
custome. The delights of the worlde did allure  
mee, and the tormentors of hell did affright mee;  
Gods inspirations did call mee, but the flesh,  
the worlde and the deuill staied mee; soe that  
my two wills, one newe, the other old, the  
one spirituall, the other carnall, diuided my  
soule; finding by experience in my selfe, how  
the flesh coueted against the spirit, and the  
spirit against the flesh. I continued three or  
fowre daies in this perplexed agonie, but I  
would not in this conflict auoid the occasions;  
I lamented and bewailed with teates this my  
vnhappy state, yet my soule refused to bee re-  
signed wholly into thy hands. It feared like  
death a perfect renunciation of the world, and  
while this combat dured, I thought I could  
not subsist without my wonted pleasures.

Thus the temptor beeing very strong & well  
armed, invaded mee: but thy goodnes o lord

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bridled his furie and strengthened mee, that  
hee did not wholly ouercome mee. This deuill  
I say appeared vnto mee transformed into an  
Angell of light, but thou didst lighten mee to  
knowe him well, and in the end among these  
dolours, and oppressions, thy goodnes gaue  
mee this inspiration, that although a vertuous  
life were very hard and sharpe, yet liuing well  
I should haue some good hope to enioie hea-  
uen, where as liuing in that state I had noe  
hope at all; this little sparkle of hope in these  
difficulties, was like a little beame of light com-  
ming from starres which shine a farre of, and  
did appeare to mee in this mistie & thicke fogge  
of darckenes. By reason whereof I tooke hart,  
and brake with violence all those chaines and  
cordes which held mee soe fast tied to the  
worlde; which mine enemie seeing, began to  
lay a newe battery against mee, which was, to  
set before me his dangerous doctrine of pre-  
destination, telling mee flatly that I was pre-  
destinated to bee damned, and all that I could  
doe was but vaine, and saying to mee that al-  
though I were forward in well doing, and con-  
tinewed some yeares therin yet if I were not  
predestinated to bee saued I should bee dam-  
ned in the end. O how this troubled mee, I  
was very neere to haue beene swallowed vp in  
this dangerous abisse: But thy hand o lord, deli-  
vered mee by this inspiration, that on my parte  
I ought to doe my duety, and soe I should trie  
whether

whether I should bee saued or damned, which wholoeuer doth hee cannot perish. After all this, hee laid an other trapp for mee, labou-  
ring to make mee belieue, that all my good  
purposes, evn to this time, would come to  
nothing and that it was but a brain-sicknes stir-  
red by the reading of this booke, and the like  
had happened to others and past like a dreame:  
For said hee, are there not many others  
that haue read the same as well as you, and haue  
they not had vehement perswasions? but who  
I pray is become the better for the reading? doe  
not they liue as they did before? And I was  
driven to confesse this, having knownen many  
that had highly commended it, and yet pro-  
fited nothing by it: presumest thou (said the  
enemy) that thou hast more force then they?  
while I was thus troubled, I retir'd my selfe as  
I was accustomed into a solitary place, to the  
end I might haue better commodity to bewaile  
my miserable condition: Thou o lord knowest  
with how many teares, sobs, and groanes I  
powred forth my soule vnto thee. At the length  
lying downe vnder a tree neare vnto a hedge  
where I purposed to continue my teares and  
lamentings, till I receaued some experimentall  
grace, as indeed I found, thou heardst my prai-  
ers: In this course of tentations I cannot but  
remēber how euery mōthing as soone as I wa-  
ked, this onsett was giuen mee a fresh; and  
then I felte my selfe very melancholique, and

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almost vnfit for soe good an enterprise, yet on  
the one side the vnsupportable torments of hell  
were soe fearfully represented vnto mee, & so  
rigorously threatened against mee; and on the  
other side the inexplicable ioies of heauen were  
soe plentifully offered vnto mee, and thy grace  
did soe powerfully assist mee, that all these  
hindrances had noe power to stay mee, or di-  
uerte mee from promising frankly and freely,  
to vndertake this happy course which I haue  
begun by thy holy inspiration. After this time  
I had soe abandoned the worlde and worldly  
affaires that when I heard any speeche of them,  
I thought they were like speeches of madd  
people, or at the least like the talke of yong  
children, whoe talke ordinarily of vaine and  
ridiculous things and alwaies impertinent; yea  
those that had such communications, seemed  
to mee to bee as farre from mee, as though  
they came out of an other worlde, or out of a  
region farre distant; soe farre had Gods grace  
now preuailed with mee, to drawe mee from  
the worlde.

*How bee was doubtfull in faith; and howe bee  
purposed to staway: what a vision bee had while  
bee was abroad in the fieldes.*

## THE FIFTH CHAPTER.

**H**auing abandoned all letts, and hindran-  
ces caused by the vanitie of the worlde, I  
resolued

resolved now to putt in practise how I could serue God: but presently an other tentation tooke hold of mee, which afflicted mee worse then all the rest, (to wit) what religion I should embrace: but thy mercies, o lord, which aided mee before, shewed themselues more clearly to mee heerein; For when I had considered how the Christian world was lately diuided into diuers formes of Religion, and seeing how our Country of England, did hold a kinde of Religion differing from the rest, and reflecting how I had beene alwaies bredd and brought vp according to that Religion, without euer knowing any other: these things beeing debated and discussed in my vnderstanding, occasioned in mee much doubt which of these I should embrace: As I thought, I sawe wise and learned men on both sides, which made mee doubt soe much the more what I should doe: And this made mee soe much the more anxious, because I feared that I could not attaine to the perfect knowledg of this matter. O said I, what an infinite labour is this? Into what an intricat labyrinth am I fallen? But thy holy inspirations, o lord, alwaies assisted mee, which willed mee not to despaire, but rather to assure my selfe, that in vsing good meanees I should obtaine my desire; where vpon I returned to London, the monday following, to gett some booke which handled the controuersies of religion, that beeing at my lodging, I might examin them better,

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ter, and alto more cōueniently pray, fast, watch,  
lye hard, and doe such things as I thought good  
to ioine with my studie; And although I knew  
that in the opinion of protestants (to which  
I also was then enclined) such exterior actes  
would little auaile mee, yett I would needes  
see what fruit might followe heereby, delcan-  
ting in this manner with my selfe; If they doe  
not profit mee, yet at least they cannot hinder  
or hurte mee. Beeing thus resolued to studie,  
and to bend all my witts to the search of these  
difficulties, I felt my harte much eased; not-  
withstanding I doubted what the end would  
bee. But calling to minde those words of  
consolation; *seeke and yee shall finde, knock and it  
shall bee opened vnto you come vnto mee all yee that are  
heauieladen, and I will refresh you,* and likewise the  
example of Cornelius the ceteriō whoe before  
hee beleueued was out of the right way, yet by  
reason of his good life and good intention, hee  
obtained to bee instruced in vertue; by these  
wordes, and by this example I say, I was much  
raised vp and cōforted. Furthermore because I  
feared lest the circumstances of my sinfull life,  
might barre mee from obtaining this grace, I  
examined my selfe often by the rule of the  
twelue fruits of the holy Ghost which were  
written in this booke, and when I found my  
selfe defectuous, I striued to an amendment.

The Friday after dinner I ended the reading  
of this booke of resolution, and the same eve-  
ning

ning I went into the fields to walke, and meditate of this matter which occupied my head, where having staid a while, I returned home-wards, and as I came neere thereto by accident I looked on one side of mee, and seemed to see in the same field, a company of horses going all together in a faire greene Allie; At the first viewe, I thought in true h that this was that appeared vnto mee, and there vpon I went for-ward and having gone but two or three yarde farther, I sawe them behinde mee, and viewing them againe, they seemed not to bee horses, but spirits, and then I made haste to them; and after I had gone some few paces, I judged them againe horses, and sodainly staid vpon it, and reproving my selfe, I spake inwardly to my selfe, what is it I may thinke of this? Are not these horses some spirits? Hauing gone some dozen paces, and looking behinde mee, I sawe nothing of that which I formerly sawe, but there succeeded in the same place a greate com-pany of poore people, ill cladd in browne col-our, of whome some cartied white wallets on theire shoulders, some other greate leather bottels in theire hands: I was more troubled at this sodaine change then I was before, and therefore turning my selfe towards them, I sett my selfe to behould them wishly, and having taken a good viewe of them for a good space as I went on, I thought that they might bee hay-makers for that it was the season wherin such

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such did traualle, and soe I perswaded my selfe  
in very deede; In this per swasion I held on my  
way, & could not but wonder what that might  
bee, that seemed to mee a multitude of horses,  
and what was become of them; which although  
I had discusſed with my selfe al long time I could  
receauē noe ſatisfaction. Immediatly I turned  
againe, and loked back towards the ſame place,  
and all was vaniſhed, and in their place I ſawē  
a well ordered compagnie of men and children,  
all clad in a whitish colour: vpon the ſight of  
them I made as much ſpeeđe as I could to goe  
vnto them, but I could not approach vnto them,  
for they went as fast from mee, as I came to-  
wards them, and ſeemed to keepe the ſame  
pace in retiřing from mee, as I did in aduan-  
cing me. At length I ſawē them clearely and  
beheld them perfectly: They were all clad alike  
with a kinde of vſtment, like to long gownes  
with wide ſleeues; The colour of theire gar-  
ments was a white gray. Theire robe had vpon  
it from the neck to the girdle, a thing which  
I might likē to a ſpaniſh cloake; they had  
theire robes girt to them, and ſome of them  
vnder their garments, wore as it were a  
white robe like to a ſurplis, with greate and  
wide ſleeues made of linnen, and vpon theire  
head they wore greate hatts all of the ſame  
fashion, and of the ſame colour as were their  
robes. The men were in the midſt, and the chil-  
dren on both ſides; Soe went they in order all  
along

along the breadth of this Allic: they seemed to mee to goe very cheerfully and gratiouly as it were dancing and rejoicing, they shooke their sleeves in token of ioye: I woulde gladly haue accoasted them, but they made from mee; if I moued never soe litle, and when I staied they staied also, imitating heerin the former visions, by all which signes I coniectured that they would drawe mee after them, that I might followe them. After a good space of time I staied my selfe, and closed my eies to the end that I might behoulde them better and more clearely; then opening my eies I beheld them as before, and then I mended my pace towards them, thinking that if they went on, they would staie at a hedge which was now very neere to them, and then I should vnderstand what all this meant. But beeing come thither, I sawe nothing at all, but in another close before mee, I sawe one of the greatest of this company all alone, and presently hee vanished, and I returned home: In goyng homeward I was musing with my selfe, & earnestly laboured to searche the meaning of this, and framed diuers conceptions: but o good God thou wouldest not that I should knowe, the exposition of it, thou knewest that it was much better for mee, that the knowledg of it should bee suspended: and therefore all the declarations that I or others could make, were litle to the purpose, till such time as it was manifested to mee in fitt time  
and

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and place, according to thy holy preordination.*

*Of his conference with a Catholique and  
of his dangers escaped.*

## THE SIXTE CHAPTER.

**B**eeing come home, although I would willingly haue fasted, yet I sat downe to supper in companie, and because I did eat very little, as I nad likewise done some dayes before, the company asked mee if I were sick, as indeed I was, but yet they knewe not of what disease, neither could they ghuesse: After supper I went to bedd, and after I had maturely considered this matter, I imparted it wholly to a Catholique which lodged with mee to whome although hee were my familiar and inward friend, I had communicated noething as yet; when I had tould him briefly what I had done all the weeke past, and what temptation I had had, how I was affected, and how I purposed to employ my time for the searching out of the true faith, how to that end I thought to goe to London on monday, how I had disposed of all my busines, and lastly that which I thought not to haue done, I revealed my vision also to him.

Hee rejoicing to heare this, entered into conference with mee, saying. As for religion I thinke there will bee but small doubt of it, the trueth it selfe is soe evident and apparant, and for

for you to bolt it out by study, beeing of soe small learning and iudgment for this purpose, I hould it noe waies expedient, for it will bee long ere you will by this meanes take a firme and good resolution. To whome I answered doe not dissuade mee from this searche of the truth by mine owne studie, for the matter is of too greate importance, and too doubtfull for mee to giue creditt to one side or to the other.

Vpon this wee resolued the next morning to goe towards London where by his meanes I might conferre with some Catholique Preists, but hee could mee, there may bee some difficultie in bringing a Preist to conferre with you, because hee may mistruste you, if you become not a Catholique you may occasion his taking. For although Preists doe not feare the affliction which may befall them for soe good a cause, yet for the securitie of them with whome they conuerse, they are and ought to bee circumspect to whome they discouer themselues. To whome I made answere: In truth I doe beleue that when I shall bee fully resolued in one religion, I shall not forbeare to hate and persecute the contrary. The next morning early wee went togither towards London, and in the way hee tooke occasion often in discourse, to perswade mee to his religion. Amōg other matters of discourse, hee spake of a booke which the Protestants faigned to haue been found in a corner of a wall, which was of an

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old date, and as they late prooued evidently  
theire doctrine. Hee said that this booke was  
alleged often in pulpits as a booke of greate  
authoritie, and of noe small moment to main-  
taine theire Ghospell, and yett the same booke  
a little after was recalled by themselues to their  
shame, and confusion; Afterward I understood  
that this was a true historie.

Hee spake also of a certayne exorcisme done  
by a Catholique Priest, and related many other  
strange and meruailous things done in it, and  
how finally the deuill was caste out of the pos-  
sessed person, and restored to former health;  
but yet of this I doubted much. O lord I cōfesse  
to thee my infidelity, in not beleevuing the  
power and authoritie, which thou gauest to thy  
disciples sayng; *Hauē ye power ouer the unleane spir-  
rits*, but by the multitude of thy mercies I sawe  
afterward soe many examples, that there was  
noe cause to call it in doubt for which thy holy  
name be euer praled. Hee had this speeche  
with mee and much other to drawe mee from  
the newe religion, although I yet held my firsme  
purpose to followe the course of my studie, as  
the principall foundation vpon which I would  
build my knowledge.

All this time that wee were together, I did  
call to minde my lfe past, and in the end brea-  
king out of a depth of my inward thoughts, I  
sodainly cried out and said. O if I had died  
heeretofore what had become of mee for all  
eternitie!

eternitie! Alas how many dangers haue I escaped! O lord I beseeche thee giue mee grace that I may never ceale to thanke thee for soe greate & meruailous deliuernances, from such extreme and desperate dangers Then I began to recite to my companion, how when I was very litle, I brake by chance my back bone, and yet by the goodnes of God I recovered my health. Another time how falling into a dangerous maladie, and almost despairing of recovering my selfe, by reason of 4. or 5. incisions which were also to bee reiterated in so much that my bowells were seene, and therefore the Phisition said that hee had litle hope of life, notwithstanding by Gods greate goodines, I was healed and escaped this daunger. I likewise recounted to him how at an other time, I beeing very tender and yong, fell into a farr of boiling beere, where I had beene suffocated, had it not beene that, by Gods prouidence one was there at that time which tooke mee out instantly. An other danger greater then the former I escaped when beeing come to the blossoming of yowth, stirred and moued by proud follie, I aduentured my selfe into a desperate combat that I could hardly passe out of it with my life; seeing my companion soe wounded that hee lay for dead, and my selfe also laied on the grownde.

These dāgers I could not call to minde without greate feare and trembling saying, In

whatcane had I beene if I had died then: I confess o lord, that thou hast deliuered mee from all these; and therefore I render thee all humble thankes, and not only for these, but for noe lesse deliverances since that time by sea & land, and especially in a greate sicknes wherein I lay speecheles; Thou hast shewed thy faterly care ouer mee, when I wretched and vnhappy creature, had noe feare of thee; Thou hast vted greate meanes to make mee knowe the fearefull state wherein I was; But alas I beeing blinde and obstinate neglected them. I fell into soe deepe meditation of these things, and of my life past, that I did not suffer my spirit to occupy it selfe in any other thing: And if by chance I looked vpon the fields to take a litle recreation, I did presently reprooue my selfe sharply for it, fearing to offend the, o my God; And in considering these things, I could hardly forbeare weeping, and chiefly when I came to the city of London wherein those places were represented to mee, wherein I had vainely delighted my selfe, and at length restraining teares as long as I could, I shedd them in greate abundance, soe that meeting some of my old companions, I pluckt downe my hatt, and held downe my head, through shame and confusion in my selfe. From that time, O lord, thou didst humble the pride of my lofty hart, and madest mee see the lamentable state wherin I was, soe that of an vnbridled wilde colt, and

and a furious bull, thou madest mee a poore  
and contemptible asse, willing to beare bur-  
dens, and a sheepe disposed to heare and fol-  
lowe thee.

Of the manner which hee purposed so himselfe  
for his studies, and how hee wished and sought  
conference with a Puritan.

## THE SEAVENTH CHAPTER.

W Hen wee were come to Londen, wee  
would not goe together, but wee con-  
cluded hee should goe on one side and I on the  
other, to the end that according to our designe,  
hee might conferre with Catholiques, and I  
with Protestantes, soe that wee might cull out  
the reasons and argumētes of both sides, and so  
the next morning wee might compare them to-  
gether, and in the meane while I went to my  
lodging, where instantly I kneeled downe to  
pray, giuing now full vent to my teares which I  
had restrayned before; In my prayers I prayed  
that God would giue mee light and fauour, to  
beable to finde the trueth and sinceritie of  
true religion, which afterward was mercifully  
granted to mee: Afterward I lifted vp my selfe,  
and tooke my pēne in my had, to write downe  
the points of controuersie which I did purpose  
to studie, and in the end I resolued to meddle  
but with some of the principall points, as for  
example that of the real presence of Iesvs

Christ in the SACRAMENT; The reaso that mooved mee so to doe was this, that if I did finde that IESVS Christ were not really there, then certeinly that could not bee a true religion, neither could that Church bee holy which had soe greate an errour to believe that hee was where hee was not, and which doth honour a creature with that adoration, whith is dewe to the Creator: on the contrary side if IESVS Christ bee truly present in the SACRAMENT, I thought it impossible that that coulde bee his spouse and the holy Church which saith that hee is not where in truthe he is, and soe refuseth a b:nefit soe greate, and so vnestimable: I resolued therefore to giue noe credit to that Church which I found failing in this high point; and besides I knewe that hee (as Saint Augustine saith) which erreth in one point of faith, can not bee saued; Heereupon I wrote downe this point of the holy Sacrament, and some others. Afterward I sought what I could say against the Catholique opinion.

Hauing my head fraught with these matters, I went to a Puritan of my acquaintance, with whome after I had discoursed a while, hee asked mee if I would receiue the Lorde supper with him the day following; I was glad to heare speake of this to the end that I might haue occasion to debate this question, which I purposed to propose vnto him: I answered him if wee goe to any Sacrament, wee first ought to

bee

bee well prepared; but now the time was ver-  
y shorte; Notwithstanding (hee said) that ther  
was sufficient time, to wit, to eate his bread  
and drinke his wine, then thinking with my  
selfe of the danger of the time, and the qualitie  
of the man with whom I spake, I sawe it peri-  
lous to medle, but considering that such perill  
could not bee auoide, to wit, that either I must  
v[e] such conference, or hazard my soule in  
living in ignorance, I concluded to enter with  
him into the question of Religion, and princi-  
pally touching the Sacrament hee hauing giuen  
mee occasion of treating therof.

But thou o God which directest all the wayes  
of those which seeke thee in simplicitie of  
harte, wouldest not permitt that I should haue  
conference with this heretique, who was dis-  
posed, if not to kill the body, yet at least to kill  
the soule. For euen as I thought to enter into  
this conference, there came in a third person  
which brake of my discourse, and frustrated  
mee of my intention, though I wayred a while  
the departure of this partie. But whiles I thus  
attended, other friendes of this Puritan came in  
alsoe, who tooke him away into their company,  
and yet I followed him to the place where hee  
went, hoping that hee would quitt his compa-  
ny, that so I might haue opportunitie to speake  
with him. but I lost my labour and my payne.  
O good lord how mercifull wast thou heerein  
vnto mee for thou preseruedst mee frō a great

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cuill*, foreseing how I might haue beeene  
troubled with his false obiections, and soe hap-  
pily more inueigled in his hereticall opinions.

*Of his Spirituall Tentations.*

THE EIGHTH CHAPTER:

**S**EEING that I could not bee parraker of my  
desire, in hauing conference with this Pur-  
itan, I was disquieted in my spirit and hoping  
that the next morning I might haue better op-  
portunitie of conferring with him, I went to a  
friend which was well affectioned to the Ca-  
tholique Religion to arm me my selfe the better  
to dispute with the Puritan that hauing con-  
ferred theyre opinions together, I might better  
discerne the truthe. Soe I went to his lodging,  
but I found him not there; Therefore to aduer-  
tise him that I had beeene there, I put a litle  
peece of paper in the key hole of his doore, in  
which I requested him, that as soone as hee re-  
turned, hee would come to mee to my lodging:  
soe I went home, and there satt mee downe,  
and began to thinke seriously of this businesse;  
At soone as it was euening, I retired my selfe in-  
to my studie, where on my knees I prayed to  
God; then had I a sharper confliete then euer  
before, when did my enemies seeke to intrappe  
mee with new intentions, then did they giue a  
hot and fresh assault to diuerte mee from my  
good purpose, and to holde mee captiue in their  
possession.

O good

O good God how litle force haue wee when thou dost neuer so litle withdrawe thy hand from vs! Thy grace so fortifyed mee a litle before, that I thought there was nothing able for to shake mee: Nowe thou hast turned thy face frō mee, and I was presently troubled; I perswaded my selfe that I was somewhat, although I was euē lesse then nothing; I said I will become wise, and straight way I became a very foole; I doe now knowe that without the ayd of thy holy grace wee can doe nothing; It is certein that vnles thou keepe the cittie, in vayne doth hee travayle which thinketh to keepe it; The grace which thy goodnes doth communicate to vs, is measured by thy wisdome, which will not permitt that wee bee alwaies assisted alike in our praiers; so that now putting my selfe on my knees to pray, I had not the feeling of my wonted feruour, but contrariwise I found my selfe very vnapte, and loathed more and more to perseuer in it; Besides I felt a discontentment and anxiety of spirit, which did much trouble mee.

Now my enemy began to play his parts, for hee seeing that noe thing held mee but ignorance of the true Religion, hee tooke occasion to vexe mee that so hee might more easily overwhelme mee: Therefore hee obiected to mee, that I vndertooke too hard a matter, saying, that the resolution of it, is too high a matter, and far exceeding my capacitie, for if learned

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and iudicious men doe not attaine to it, what  
hope canst thou haue? well may you haue some  
coniecture but neuer such knowledge as to as-  
sure your saluation thereon.

In the end I rose and tooke the foresaid  
booke of resolution agayne into my hands, and  
read somewhat of the paynes of hell, thinking  
by this meanes to kindle my deuotion in praier,  
but it profited nothing. Afterward I felt more  
deduction, but I found my spirit more vexed  
and afflicted then before: for then were sug-  
gested to mee by the enemy so many sortes of  
tentations, so many newe slights and inuictions,  
and with so a wonderfull liuelines, that I poore  
wretch allastonished, was miserably ouerchar-  
ged with feare; and while I was in this state,  
hee did not cease to obiect strangely to mee,  
that not only I should neuer attaine to knowe  
the truthe by my study, but that my spirit  
should bee so turmoiled, that I should bee in  
danger to leese my witte, and that my braine  
was already somewhat crackt, and that I should  
neuer bee so well settled in my witts as I was  
before. O good God how wily is the enemy  
of mankinde! These things were obiected to  
mee with such vnkownen subtilty, that I was  
not able to reiect hem, yea the more I labou-  
red to putt them from mee, the more did they  
assale and afflict mee, and they were the more  
violent agaist me, because I was alone, and  
vnaexperienced in spirituall combats.

After

After I had beene sorely beaten by this fierce battaile, at length I lifted vp my selfe, thin-  
king because I had rested little or nothing the  
nights past, that the heauines of sleepe would  
drive all these turmoiles out of my head. But  
after I had stript my selfe, and laid my selfe  
downe, not vpon my accustomed bed but vpon  
the grownde with a single couerlet, all these  
molesting thoughtes represented themselues  
with such eagernes, that my soule was wonder-  
fully weakened and oppressed, in so much that  
I was hardly able to substat any longer.

This was the sorest conflict that euer I had,  
so that I became as a man deprived of his sen-  
ses, yea the force of these tentations was such,  
that it brought mee even to the next doore of  
despaire; And the feare which I had to fall in-  
to it, wonderfully disquieted my soule. Tor-  
mented in this manner, I could finde noe ease  
from these terrible dolours, my body also sub-  
iect to it, could haue noe manner of repose,  
but tossed and turned it selfe, on this side and that.

This maner of lying was so vnpleasing to  
my enemie (as I afterward knew that hee cea-  
sed not to suggeste vnto mee, that if I went  
vnto my bedd, I shoulde finde more repose.  
And thou, O Lord, sawest mine affliction and  
permittedst it, thou hast tried my harte, and visi-  
ted it by night, and hast examined mee by fire,  
forasmuch as thou didst forslake mee to prooue  
mee,

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mee, but it pleased thee that I shoulde knowe  
my selfe, not for the loue of thee, for thou hadst  
noe neede of mee, but for my selfe, for mine  
owne greate good and profit; For I presumed  
before of mine owne person, and I thought my  
selfe of my selfe, able and sufficient enough, and  
silly wretched foole that I was, I did not per-  
ceave that I was gouerned by thee, and heerein  
I abused my selfe, till I sawe that thou was gone  
a while from mee, then I sawe that my er-  
rour and failing proceeded from my selfe, and  
my rising out of this misery wherein I was  
plunged, came from thee. O glorious clearenes  
thou haste opened mine eies, and illuminated  
them, I haue seen and knownen that the life of  
man vpon earth is nothing but a temptation,  
and that noe flesh can glory before thee, much  
lesse to iustifie it selfe, forasmuch as if there bee  
any good in it, greate or small, it commeth frō  
thy bountie, and if there bee anyeuill, it com-  
meth from our selues.

*The Tentation beeing overcome, the consolation*  
followeth the truthe was revealed to him:  
and howe hee with an other by his meane  
beeing conuerted, were reconciled to the  
Churche.

### THE NINTH CHAPTER.

**B**lessed bee our lord which deliuered mee  
not into bondage nor into their teeth: our  
soule

soule as a sparow was deliuering from the snares of the hunters , the nettes are broken , and wee were deliuering. Blessed be thy holy name, which art neare vnto the afflicted , and doest not permitte that they shoulde bee tempted aboue theire force. In the middest of this soe greate desolation and danger , in the middest of so greate obscuritie, thou causedst a beame of thy goodnes to shine vpon mee by the light whereof I discouered this heape of fraud and of illusion, and loosed the knotte of all the subtilties of my enemy , seeing clearely that this vexation was noe thing but the tentation of the euill spirit, and blessed bee thy holy name, for it?

After these tribulations ceased , I rested in greate tranquillitie, and quietnes of spirit, yea I became more constant and resolute. And it pleased thee so to recōpence these tribulations and afflictions, by abundance of ioies, and cōsolations, for the consolations of the holy Spirit preuented mee in such manner , that I felt such plentie of ioie and peace powred into my harte , that beeing replenished with it , I had forgot all the worlde, and so I knewe noe more that whiche I was ; So was that saying of the holy Prophet fulfilled, *according to the multitude of my dolours in my harte, thy cōforts have rejoiced my soule.*

Moreover, as if this had not beeene sufficient, thou didest reward me with an other riche benefit, which was , thou didest reveale by an inexplica-

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inexplicable manner, the cleare and perfit sight  
and asured knowledge of thy only moste pure  
and holy religion, and that with soe greate cer-  
tainie, that I was not only confirmed therein,  
but I thought that all to whome I did speake  
therof, could not any way doubt of it, which  
when I poore worme did manifestly see not  
without greate admiration and astonishment,  
I caste forth these wordes O lord I now know  
that thou doest never forsake him which  
 calleth vpon thee in trueli: for the multitude  
of soe greate benefits I confessle it was im-  
possible that I could bee sufficiently thanke-  
full, yet burning with the ardour of charitie  
which thou diddest impresse in my harte, I vse  
these wordes: Goods, landes, life, and all other  
things are noe thing, all which I was noe lesse  
willing to leaue for thy loue, then the cruell  
and barbarous time was disposed to take them  
from mee, as they did from other Catholiues.

But o Lord what is become nowe of my  
studie to which I was before soe bent? what am  
I to doe for those conferences which I purpo-  
sed? where are the propositions and questions  
which I had wrote downe to vse for argu-  
ments? likewise where are my fastings, pray-  
ings, lying vpon the hard grownde which I  
vied as meanes to come to the knowledge of  
the trueli? O my God thou hast preuented all  
these before I began them, so gracious art thou  
to those that seeke thee faithfully. The Pro-  
phet

phet saith: *Reueale by way to our lord, and hope in him*  
and hee will doe it; and in an other place hee saith,  
Hee will not permitte that the iust bee continually tor-  
mented. Thy mercie also shewed it selfe more  
in this effect, for in the time of this gracious  
visitation, beeing well confirmed in the trueth  
of true religion I heard one knocke at my châ-  
ber doore, and seeing that it was late, and my  
manner of lying was vndecent, I durste not  
open the doore, yet hoping in this time that all  
would succede well with mee, when I vnder-  
stood whoe it was, I did almost foresee a good  
end and yssue of his comming, soe I lett him in,  
and receaued him ioifullly, for this was hee  
whome I had searched after to collect some  
arguments for the searche of the truthe, whoe  
came not to mee without Gods especiall pro-  
vidence soe that as soone as hee was entered,  
I comended highly, and exalted the Catholic-  
que religion, and I spake to him with extraordi-  
nary feruour, saying: Assure your selfe, that the-  
re is noe other truthe but this, and hee won-  
dering to heare this of mee at length was wône  
by mee to confesse the trueth: then did I aske  
him if hee were reconciled to the Church,  
hee much wondering at this question, said noe,  
but God willing I will bee, wherevpon wee  
resolued to goe both together, and reconcile  
our selues unto the Church and soe conferring  
together all that night, wee past it in discourse  
vpon this matter, without once strapping  
our

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our selues out of our cloathes.*

  
The next morning, which was sunday morning at the breake of day, wee prosecuted our designe of reconciliation, and went to an old and infamous prison called Newgate, which was commonly filled with Priests Among whō wee found a Priest which had beene of my friends acquaintance, who after his bannishment out of England became a Charther Mōke at Antwerpe ) and this good Priest , put vs both into the hauen of our soules health , reconciling vs to the holy Church; whoe is able o Lord to comprehend the greatenes of thy mercie which was shewed to vs both , in making mee ( beeing without knowledge of religion , and one who liued according to the wickednes of the time) in the space of a weeke a true Catholique , in soe much that I did abhorre the course of my life paste , and despised all the pleasures of the worlde , and feared noe dangers of the time , and that hee alsoe shoulde bee perswaded with soe fewe wordes, whoe had not harkened before to any perswasions.

This happened on the day of Saint Peeter ad vincula, which Saint I doe beleue did much assite mee heerein, because I entered into the Churche, where of hee was the chiefe when hee liued , and the chaines and bands of my sinnes were loosed by confession on the same day, that the Churche doth celebrate the me-  
mory

emory of his chaines, broken miraculously by the Angell, so that I might say with the Church in greate exultation of hart; This is the day which our Lord hath made, let vs reioyce in it, For thou hast broken my bands I will sacrifice to thee a sacrifice of praise, for now I am thy seruant, O Lord I am thy seruant, and the sonne of thy bandmaid the holy Church.

How hee studied controuersies, and hauing as-  
signed a greate parte of his meanes to his  
kinsmen, hee past beyond the sea and of the  
motiues which induced him to enter into  
Religion.

#### THE TENTH CHAPTER.

W  
HEN in this manner thy mercy, O lord,  
had deliuered mee from heresie, and  
schisme, reuoked mee from my life paste, and  
established mee in thy holy Church, and when  
I sawe that I could not for all this auoide the  
dangerous and poisonous speeches of hereti-  
ques, I began in good earnest to giue my selfe  
to the reading of the holy Scriptures, that by  
this meanes I might confute their fonde obie-  
ctions; wherein hauing spent some time, I  
founde manifestly how weake their arguments  
were, soe that I did not wonder; if according  
to the sayinge of Saint Paul, *An Heretique is con-  
demned by his own proper judgmet, in oppugning wilfully  
the truthe; But because I feared least conuersing*

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with them I might haue that verefied in mee,  
*with the wicked thou wilt become wicked*, I did  
desire nothing more in my soule, then to finde  
some other of better life, to the end, by the as-  
sistance also of thy grace, that might bee said  
of mee, *with the elect thou shalt bee elect*: wherefore  
after I had consulted a while, I determined  
speedily, that abandoning honors, kindred,  
friends, goods, and countrye, yea hazarding  
my life, I would goe into some other Countrie  
where Gods seruants do honour him pub-  
liquely.

After I had wayted for meanes to accom-  
plish my desire, a commoditie was offered  
mee, not thinking of it, of which I was excee-  
ding glad, and soe assyning abouie the halfe  
parte of my meanes for the comforte of poore  
Catholicques, and disposing of my affaires I  
tooke leaue of my friends who permitted mee  
to goe though it was not without much sorow  
and mourning after mee, and not only my  
friends, but one which had beene as an enemie  
to mee a Counsaylor at lawe, who vnderstan-  
ding my drift, and that I had forsaken my  
friends, my meanes, and my countrye for  
Gods sake, tooke my departure noe lesse hea-  
uily then my best friends, and said that hee was  
very sory that hee had conceaued any such  
opinion of suspition formerly of mee, and de-  
clared my innocencie with a protestation,  
that hee had rather haue lost his aduancement  
which

which hee did hope for by his practise in the lawe, then my companye.

Then I embarqued my selfe to goe into France, but by reason of contrary windes wee rowed too and fro vpon the sea a long time, & were often in very greate danger of beeinge caste awaye; But O lord thou which art the defence of the which truste in thee, dideſt deliuere and bring vs to the desired porte, in a Catholique country where I first ſawe that which I had neuer ſene, to wit, the maiestie, beaute, and magnificence of thy Church, and with greate contentment, I did first conſider the comely order which is in this militant Church and heauenlie Hierachy, from the highest degree of the chiefe Paſtour, euē to thole which are but newlie entred into orders, hauing as yet but ſimple tonsure and euē to the ſecular persons, whence euery inferiour degree is ſubordinat to minister to that which is aboue it, in imitation of the heauenly Hierarchie, though not like in all things; for euē as the heauenly Hierachy is diuided into three Hierarchies, and euery one of them into three orders: ſo is the earthly. As the first conſeſh of Seraphins, Cherubins, & Thrones which doe illuminate the ſecond Hierarchie, euery one according to his order & degree, ſo the first earthly hath three orders to wit the Supreme Bifhops, the Archbifhops, and Bifhops, whose office it is to illuminate and authoriſe others which are

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vnder them. The second heauenly Hierarchie  
cōsisteth in three orders: Dominations, Powen  
and Principalities, and these are illuminated not  
immediately from god, but from the Superior  
Angells, & they illuminate those that ar vnder  
them. The second Hierarchie of the militant  
Church is also of three degrees, of Abbots,  
Priors & Curats, which receaue theire authori-  
tie, direction, & light from thole of the first, as  
from their superiors, & doe gouerne, teache, &  
illuminate those which are subiect to them.  
The third heauenly Hierarchie consisteth of  
Vertues Archangells & Angells which are only  
illuminated and doe not illuminate others, so  
hath the third earthly, three orders of virgins  
cōtinent persons, & married, whoe doe receaue  
the worde of God the Sacraments and light  
without administering them to others. These  
things I did not altogether so exactly consider  
then, but according to the litle light I had.

Secondly when I sawe the goodly and mag-  
nificent buildings of thy Temples, the beauti-  
full monasteries, the exquisite painted and  
grauen images, which adorned and enriched  
the Churches both within & without, I could  
not but behould the glory and grauitie of thy  
holy Church. And althoughe thou doest not  
dwell in Temples made with hands, as within  
a place which dothe containe thee, yet O lord  
I say with the holy Psalmist, *I haue loued the beautie  
of thy house*, and that it is pleasing to thee, and  
that

that thou doest dwell there with thy sonne incarnat I E S U S C H R I S T and the Holy Ghost: and therefore wee may sing with the Prophet, *Holynes becommeth thy bowse for ever:* that is to the end of the worlde, and by these greate and glorious structures of monasteries richly rented and endewed; I could not but behould the greate piety and devotion which the Catholique Church shewed, as by the ruines of them in our Countrie I sawe and bewailed the vnhappy calamitye of heresie.

Thirdly the beautfull and maiestatue seruices of thy Church seemed to mee to giue much splendour to it: for when I sawe the solemnitie of the masse celebrated with Preistes, Deacons, Subdeacons and Acolites, every one in theire ornaments according to their degree, and every one administering according to his office; when I sawe the Altar richely dressed & adorned, the multitude of lighis vpon the Altar, and round aboure the Quire, with what devotion the Altar was incensed, the solemne procession soe well rancked, and soe many devout people following with torches and lightes, the Quire soe well furnished with Preistes, Clerkes, and Chaunteis, every one in his place, and clad in white preparing to celebrate the diuine office, when I say, I saw all these things, I could not but behould them with greate devotion, as if I had scene in a liuely glasse the magnificence and maiestie of

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thy holy Churche.*

Fourthly good Lord, soe greate was my inward melting sweetenes, when I heard the harmonious musick of voices & organs, which with hymnes and canticles were offered to thy diuine maiestie, that my harte could not but leape with ioye, & was violently drawen from all worldly thoughts; & coulde not containe the ioye, but often melted into abundance of teares, soe that my eyes seemed to bee two channels running from a plentifull fountain, and that I might truly say with thy seruant Saint Augustine: How often haue I wept feeling my selfe livelye touched with those sweete Canticles and Hymnes which are song in thy Church, with soe sweete and well beseeeming Harmonie. Thou seest, o God, how my harte trembleth when I call to minde these soe great benefits, pardon therefore my ingratitude.

All these former things seemed to mee, to be full of grauitie, beautie, and magnificence, in thy Churche, and the rather beeing now deliured frō those infernall blasphemies, which are belched out of the mouthes of many hereticall ministers: & now liuing in a Catholicque Country with greate tranquillitie and repose of spirit, I heard also, o Lord, thy sweete voice which did invite mee more clearely to the embracing of a religious solitary and priuate life, by quite abandoning all worldly affaires, yet doubting of a matter of so greate importance,

forasmuch

forasmuch as I had heard it said that it was not lawfull to beleue euery Spirit, I communicated it to some of my best freinds, asking theyre aduise and iudgment heerein, who beeing many, differed in theyre opinions: some persuaded mee to one thing, and some to an other, and all of them were litle or nothing inclined to this kinde of life which I was desirous to imbrace; for they persuaded mee rather that I should continue in the worlde where as I was minded to forfiske it.

But, o Lord, thou gauest mee soe many considerations and motions to followe thy holy inspiration, that in the end after I had borne much affliction by contrary persuasious, I resolued to putt it in execution, my first consideration was founded vpon the wordes of the Ghospell which saith, *The way is straight and narrow which leadeth to life & there are fewe which walke in it;* & I sett before my eies the great debauchments and disorders of most mens liues in this time. I afterward considered the extreme danger that is in the worlde where there are occasions of falling and plunging into sinne, & how for this cause the Christians of the primitive Church (which in respect of theise of our times were sancts) how, I say, they sequestred themselues from the worlde, and how some striuing to bee more perfitt, fledd into deserts and wildernesses, fearing least among men they might defile theyre soules with some

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fowle stayne of sinne; How much more ought  
I poore and fraile creature retire my selfe to  
some monasterie, to separate my selfe from  
christians whoe liue soe licentiously.

Besides I called to minde the greate multi-  
tude of soules, which I had left in England, my  
familiar freinds with whome I had liued, and  
many millions of others seeing them all to  
passe this pilgrimage in miserable blindnes,  
going like straying sheepe throught the thick  
darkenes of heresie and schisme, and my selfe  
worse then others, to bee delivred from such  
captiuitie; when I considered this I fel such a  
fire of charitie kindled within mee, that im-  
mediately I was forceably moued to retire my  
selfe from the worlde. Moreouer although I  
was called to thy holy seruice yet I was not  
vnmindfull of those wordes which say. *Many  
are called but fewe are chosen.* This serued for a  
spurre and goade to drive mee to a more assu-  
red and perfitt life then that which I did lead;  
To these considerations I added that it was  
no small thing to expect eternall glory, to  
come to which, *wee must passe thorough wa-  
ter and fire.*

And lastly to answere well to my extraordi-  
nary calling I thought I must embrace and vn-  
dertake more then an ordinary life, and my life  
past licentiously spent ought to bee recom-  
penced proportionably by penance in this life  
or the next, for this is agreeable to that which  
is

is written in holy scripture; As much as shee hath glorified her selfe and hath beene in delicate, soe much giue her torment and mourning: and an ancient Doctor saith, that a deepe wounde requireth a deepe tent; These things I say stirred mee vpp to doe penance and to followe the counsell which our sauour giueth in the Ghospell; If thou wilt bee perfect goe and sell all that thou hast and giue them to the poore and thou shalt haue a treasure in heauen. These and such things, o Lord, came not from mee, but proceeded from thy pure and free liberalitie, to strengthen mee in the course of my begunne life, and to confirme in mee that vowe which thy goodnes had begun in mee: For which all praise, glory and honour bee rendered to thy holy name.

Of a certayne spirituall rauishment, wherein it was revealed to him, what bee should doe: & of the totall obligation of all these things.

### THE ELEVENTH CHAPTER.

**A**lthough these precedent considerations, moued mee greatly to forsake the world yet was I tossed oftentimes with contrarieties, before I could attaine the end of a small resolution. But thou o Lord which art neare to those which haue a troubled harte, for thou hast not despised a contrite and humbled harte, so that after I had beene occupied in the consideration of my life to come, and not without

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greate anxiety and perplexity of spirit, after I  
had my recourse to thy goodnes by continuall  
prayers, and finally after I had resolued to cause  
three masses to bee said in honor of thee most  
holy Trinitie, with intention to pracie thee to  
giue mee thy grace to abandon the world, thou  
didst then call mee with soe cleare, manifest, &  
loude voice, that I could not resiste soe power-  
full and effectuall will ; and calling ; for about  
midnight beeing all alone in my chamber , and  
lifting vp my spirit towards thee in this affaire,  
I felte my selfe drawn by thee and my spirit so  
filled with a sodain supernaturall light, and was  
so surprised with so greate a fire of Charite,  
that beeing out of my selfe, and transported in-  
to thee, I rested like one that had loste all fee-  
ling of my selfe and the worlde, in which ra-  
uishment and alienation of sense; I knew after  
an vnspeakable maner thy holy will touching  
my vocation, so that if an Angell had appeared  
visibly to mee to haue declared it, I could not  
haue better knowne it, nor more certainly be-  
lieued it , so that with greate astonishment I  
could not containe my selfe but cryed out say-  
ing : o Lord whoe is like vnto thee, who is like  
vnto thee: o Lord; thou didest so abundantly  
distill the deawe from heauen cuen into the  
bottome of my soule that by the meanes of it,  
I spending all the night in thinking of it, I pas-  
sed it in greate sweetenes & spirituall delighte,  
and so beeing ouercome by the excesse of thy  
goodnes

goodnes, I protested before thee and all the heauenly court to abandon the worlde wholly, and to distribute all that I had to the poore, which are thy members, of which promise I never after repented mee; but which is more supported and fauoured by thy speciall grace, without any contrary tentation, the tyme bee-  
ing prolonged, I desired nothing more then to haue opportunitie to effectuate it perfectly; which happening afterward at the feast of the blessed Trinitie I beleueed piouslie, thou didest vouchsafe mee this grace by reason of my deuo-  
tion in honour and praise of it, to wit, because in the day of my reconciliation, it was inioy-  
ned me for penance, that I should faste three daies, and that I shoulde giue three almes to three poore persons; and likewise the day before, I determined to haue three masses celebrated, offering all to the honour of that most holy Trinitie.

*How he entered into Religion, with an exposi-  
tion of the foresaid vision.*

### THE TWELFTH CHAPTER:

**A**lthough I had made before with my selfe, a firme resolution to become a religi-  
ous man, of the order of Sancte Francis,  
yet I was in greate doubt whether I shoulde  
take the habit of the Cordeliers, or of the Ca-  
pucins, not knowing well which of these two  
did

did moſte followe Saint Francis; I ſawe well the life of the Capucins to bee more auſtere and ſtrict, yet I knewe not whether they did more perfectly obſerue the rule of Sainct Francis, and whether they did weare his true habit or noe, and inclined rather to thinke that they did not; ſo I thought to enter into the religion of the Cordeliers, and yet obſeruing that they liued not ſoe auſterely as the Capucins, I was troubled, and thought I ſhoulde hardly ſatisfy my ſelfe in following Saint Francis ſoe perfectly as I desired. After I had a lōg tyme made, a diligent and exact inquisition hereof, I founde my ſelfe notwithstanding very doubfull, ſoe that I once purpoſed to haue gone to Rome to vnderſtand it more clearely, euen from his Holines owne mouth: but I thought it beſte at length to goe first to Paris, and there to conſerre with men of the one and the other religion, where I tooke reſolution to take the habit of a Capucin, following the aduise & counſell of a Capucin, which before had beeene a Cordelier, and came out of that order to liue more auſterely.

But I did not ſoe wholly rely vpon him, but that I vſed all other good meaneſ to bee well informed of the truthe, & by thoſe whom I knewe to be very learned and pious, whōe althoſh they auſſured mee that the Capucins liued according to the rule of Sainct Francis, yet they did diſſuade mee to enter into this religion,

ligion, by reason of theyr greate austericie, saying to mee, that it was exceeding harde to passe from one extreame vnto another, and besides that I shoulde make a cōscience in embrasing such a life, where there was little likelihood that I could continue; which they said because they sawe I was but of a weake constitution of body. Soe that one day parting from Paris to goe to Meudon, to à Conuent of Capucins, in some anguish of spirit, to speake with the foresaid religious mā which had been a Cordelier, I ceased not to praie feruently, till such tyme as comming neare the conuent, I felt my selfe much eased and such a vigour & force of spirit was giuen to mee, that I resolued immediately to become a Capucin, and instantly I had an inspiration which said to mee loe now all the vision is accomplished, as it may bee seene by that which followeth.

Heereupon I felt my selfe ridde of all afflictions, and whereas I came from Paris, to haue some assurance by way of his aduise, I entered into the conuent of the Capucins now fully resolved, so that in steade of consulting with him, at the firste worde I asked of him when I might take the habit. Then was, o Lord, all that full-filled, which thou hadst foretold mee by the foresaid vision, when by the horses which I had formerly seene was represented to mee all mundayne yanitie past, in which I was long delighted. By the men soe poorely cloathed, was represented

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presented to mee the contempt of the worlde,  
and the pouertie in which I shoulde take con-  
tentment. By the colour and fashion of theyre  
attire, with theyre baggs and bottells, was sig-  
nified to mee my vocation, which shoulde bee  
the life of the Capucins. By the men and chil-  
dren cloathed in gray, and some wearing white  
surplices, were signified to mee the Cordeliers,  
and that soe perfectly, that when I sawe them  
sing together at the deske, mee thought I sawe  
the very figures of my vision. Et that I follow-  
ed them, this is also effected in that the Cor-  
deliers haue much inuited mee to followe them.  
And I hauing a long tyme rested my selfe vpon  
their persuasions, and for that they staid for  
mee when I made any staye, this signified that  
when I was in doubt concerning the obseruace  
of the rule, they laboured to resolute mee, saying,  
that with them I should obserue well the rule  
of Sain& Francis and that they would answere  
for mee, at the day of iudgment for this point.

Concerning him which left his compagnie,  
and getting before them went straight before  
them, in an other closse where hee appeared to  
mee, that which happened after did seeme to  
mee to point it ouer directly, when a Cordelier  
hauing left his fellowes did exceede them in au-  
sterite of life, and went into an other closse,  
that is into an other congregation, to wit the  
Capucins right before vs, which is towards per-  
fection; lastly hee appeared to mee as drawing  
mee

mee after him, and inuiting mee to passe ouer this companie, to wit the order of the Cordeliers, and to followe him to the Capucins, as I did afterward according to his aduise; when at Paris, a litle after on the 23. of the March following 1586. I tooke the habit, where two others of the same country, and borne of noble families, which were come into France for the same end followed mee, and by my example, and my counsell, receaued also the same habit.

*A briefe repetition of the foresaid principall points by way of Thanksgiving.*

### THE THIRTEENTH CHAPTER:

**N**Ow, O my God and Sauiour, when I call to minde all these meruailous workes, & thy exceeding benefitts bestowed vpon mee, poore worme and vngratefull, vnprofitable and negligent seruant, when I remember them to imprint them the rather by this meanes into my harte, and to engrauue them in the bottome of my soule, I am forced to confess, that I finde nothing more sweete & sauorous to my soule, nor knowe nothing that is more pleasing to thee, then to praise and laude thy holy name for them.

For thou hast compassed mee about, thou hast taught mee, and kept mee as the apple of thyne eye; Thou which art the way, hast lead mee

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mee into the way of thy holy truth, so that I  
straied not. Thou that art the truth, hast taught  
mee, so that I erred not, in things which were  
hard and profound; Thou that art the life, hast  
preserved mee so that a multitude of mortall  
darteres of the worlde, the flesh and the devill,  
haue not wounded mee to death: O my light  
thou hast founde mee out in a desert land, that  
is in England which is vnpeopled of Catho-  
liques, in a place of horrour that is in horrible  
sinnes: a land of greate desolation where there  
is scarce seene any trace or footesteppe of catho-  
lique religion.

O my loue, thou hast spread thy wings of  
thy mercy, and hast taken mee into thy fauour  
and seruice, and hast carried mee vpon thy  
shoulders; for I am a most vile sinner, I haue  
builded vpon thy back: O my sweetenes, thou  
hast taught mee to drawe honnie out of the  
rock of penance, and oile out of a moste harde  
flint stone, to wit, out of a most straight rule,  
and in all this o Lord thou hast beene my only  
guide so that I may iustly say, hee hath not done  
in like manner to any other nation; Giue mee  
grace therefore, o Lord, to thinke of them of-  
ten, and to expresse them so, that I beeing vn-  
gratefull as I am, yet others may praise thee  
for them. How greate a benefit was this, to  
conuerte mee at that time and place, in which  
I determined to take my recreation, seeing for  
that end I walked forth into the feilds? The  
multitude

multitude of my tentations, (o my God) doth euermore preache thy praises: my speedy, sodain and perfect conuersion, doth shew suffi-  
ciently the power of thy grace, that neither the  
flower of my age, nor the fury of youth, nor  
the pleasure wherein I did liue, nor the liberty  
which I had, nor the company which I haun-  
ted, nor the place in which I abode, nor the  
habitude and long custome of my euill life past,  
nor yet the austeric of a good life to come,  
had any force to staine mee.

This doth shewe the extensiō & protection  
of thy right hand, by thy only conduct with-  
out any humane perswasion; besides the sweet  
streames of teares which came from mee  
abundantly in this my conuersion, from what  
fountain could they proceede but from the  
vnction of thy holy spirit. The bitter sighes,  
sobs, and grones, from whence came they, but  
from a compunction which thou hast exalted  
in my soule? The sinceritie which without  
partialitie I vſed in searching the true faith, &  
my firme purpose to study, fast, pray, lye vpon  
the hard ground, and other austeries which I  
practised, from whence did they issue, but from  
an abundance of thy grace? And to see how  
it pleased thee without all these, sodainly to  
reveale, the truthe vnto me, this I say, maker  
mee much astonished, and to knowe certainly  
that thou art truly neare to those whoe call  
vpon the, and that whosoeuer shall reveale his

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way to our Lord, hee will doe it, and will not  
permitte, nor giue eternall torment to the iuste.

And when I consider the excessive consola-  
tions manifested to mee, the merueilous reue-  
lations, extraordinary visions and rauishments,  
admiring thy liberalitie, I knowe certeinly that  
there is none like vnto thee among the Gods,  
nor according to thy workes, & that hee spake  
truly which said: Awake thou that sleepest, and  
rise from the dead, and Christe will illuminate thee;  
Thou also o Lord, didst giue mee these conso-  
lations in fift tyme, to w<sup>ch</sup>it, when I was oppres-  
sed and owercharged with tentations, soe o  
Lord thou doest bring to hell and doest bring  
back againe, the efficacy and force of thy voice  
in the inward of soules, doth expresse it selfe  
in those three callings whiche I had vnto good  
life, to faith, to religion, resoluing to quitt bad  
life, heresy and the worlde: Thy mercyes are  
infinite in this thy preseruation of my life from  
my youth, among so many perills and dangers.  
Thy fatherly protection was seene, in not per-  
mitting mee to haue conference with that her-  
etique, which might haue hindered mee in  
my good course; And thy merueilous prouid-  
ence appeared, in the conuersion of my other  
companion and freind, when as wee beeing so  
farr distant one from the other, in the country  
and in the time of vacation wee bothe came  
to the city the same day. And which is yet  
more remarkable, wee mett at the very howre  
and

and instant of this my greate illumination, consolation, and finall resolution. After thou hadst so well instructed mee in thy faith and inflamed mee in thy loue that the fewe wordes which I speake to him did soe mooue his harte that they wrought his conuersion.

Wherfore I may say o Lord I haue heard thy voice, and I haue trembled, and therefore in the presence of thy maiestie, I am like a poore mouse seeking to hide my selfe in some hole, and as a thiefe which hath done ill and hateth the light, I feare least thy iustice should bee exercised against my vnthankefullnes, I feare least thou art offended, the Saincts angred, the Angells prouoked, men scandalised and all creatures mooued much in seeing my ingratitude, and my euill life; I feare least they may cry agaist me, and say; behould thy wretched vngratefull person, whoe notwithstanding all those greate particular fauours and benefits, receaved from his Lord and Master, coulde not bee wonne to obey him. It is thy greate mercy that I am not now plunged in the bottomlesse pite of hel, yet as the sonne of thy servant who haue putt my selfe vnder thy protection, my Lord and deliuerer, I confesse to thee from my harte, and protest before thy diuine maiestie, that as long as I liue, I will remember this, and never forget those infinite fauours which thou hast done mee in my tender youth.

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I knowe that ingratitude which is the roore  
of all spirituall euill, and a winde which drieth  
and burneth vp all good, yea stoppeth vp the  
fountain of diuine mercye, is greatly hatefull  
and displeasing to thee: and therefore I will  
humbly beseeche thee, that I may never bee  
ingratefull towards thy clemency and bountie,  
for as often as this dragon would haue swal-  
lowed mee, thou hast deliuered mee from his  
iawes, when the maligne temptor was seazing  
vpon mee to carry mee to hell, thou of thy  
grace didst restraine him. I did offende thee, and  
thou didst defende mee, I did not feare thee, &  
yet thou didst not cease to preserue mee; I  
went from thee to my enemy, yet notwithstanding  
thou didst hinder him that hee did mee  
noe extreme violence, thou hast heaped vpon  
mee all these rich fauours, and I poore wretch  
did nat knowe them, much lesse acknowledg  
them; soe o Lord thou hast often deliuered mee  
from the dreadfull deuouring teethe of the de-  
uill and sauad mee from the iawes of the lion,  
and, I nat witing of it, hast brought mee from  
the very brinke of hell mouth, I approached  
euen to the gates of death, and thou hast kept  
mee that I haue not entered.

O my Lord I haue likewise beene often de-  
liuered euen from corporall death, euen then  
when I was afflicted with greeuous diseasles,  
and exposed to many greate dangers, both by  
sea and land, by fire and water thou hast of-  
ten

ten affisted mee by thy greate mercy and goodnes, & o Lord thou knowest well, that if death had then surprised mee, I had been perpetually damned; but without doubt thy vnspeakable grace preuented mee allwaies, warranting mee both from corporall and eternall death.

Many other benefis thou hast bestowed vpon mee, but yet I beeing altogether blinde, did not see them till thou didest graciously illuminate mee; Thou art therefore, o Lord, the life by which I liue and the cleare brightnes which maketh mee see, the light of my soule; and for this cause I render thee all possible thankes, although they bee poore, small, and noe way answereable to thy benefis, nor such as they shoulde bee, but such as my weake fraylty can present and offer to thee: for thou art my only God which louest our soules, and hast nothing that thou hast made, and now hast saued mee beeing among greate sinners, to the end that I may serue for an example to all others, and bee wittnes of thy greate piety and soueraigne clemency; I will therfore magnifie thy holy name, that thou hast deliuered mee from the pitt of Hell more then a thowsand tymes; and although I did thruste my selfe desperately on, yet thou didst allwayes drawe mee, back, soe that if thou wouldest haue entered into iudgment and condemnation against mee & punish mee in rigour according to my faults and merits, thou hadst iustly a thowsand and

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a thowland tymes condemned mee, & punish-  
ed mee with eternall death, but thou would-  
est not doe it, but out of thy infinite loue of  
soules thou doest wayte till they bee conuerted  
and doe penance.

O infinite goodnes, my soule fainteth in this  
thy greate mercy, and cannot expresse it  
beeing soe vnspeakable, alas I was wholly  
dead, o my soueraigne health, and thou hast  
raysed mee againe my life doth depende on  
thee, and as I doe wholly attitute it to thee I  
doe offer it and giue my selfe wholly to thee. O  
my sanctifier, by whom all things vncleane  
and polluted are sanctified, lett mee loue thee  
with all my harte, with all my soule, with all  
my thoughts, force, powers, and all my affe-  
ctions, at all tymes and moments, that so I may  
enjoye the fruits of thy mercie, for were it not  
that thou doest continually gouerne mee, and  
guide mee, I should bee wholly lost: if thou  
didst not continually quicken mee, I shoulde  
perish; & as thou doest at all times cōserue vnto  
mee thy greate benefites, thou dost continual-  
ly oblige mee to praise thy soueraigne maiestie;  
as therefore there is noe minute in all my life,  
wherein I doe not feele some effect of thy  
greate goodnes, so there ought noe time to  
passe, wherein I should not parte thee before  
mine eyes, and loue thee with all my force and  
verteue: But o Lord this is not in mine owne  
power, if it proceede not from thy divine ma-  
iesty.

ieſty, from whome cometh all that is good, as from the father of lights, with whome there is noe change variety, or alteration of things, for it is not in the discretion or will, of man to loue thee, if it bee not graunted him by thy holy grace, ſuch a guift commeth from thee, o mercifull Lord, from whome commeth all good things, wherefore commaund that thou beſt loued, and accorde to that which thou commaundeft, and without doubt thy bleſſed commaundement ſhall bee fulfilled of mee, as alſo thy moſt holy will.

*Of his deuotion before hee became a Capucin.*

## THE FO VRETENTH CHAPTER.

IT is noe meruayle if Father BENNETT shewed ſo great feruour among the Capucins, ſince that from the instant of his conuention, there was allwayes in him a very particu- lar deuotion: Hee was as a coale all on fire, which did kindle others with his glowing heate, but the violence appeared faſtre more after, when hee had liued in the obſeruance of ſo ſtraight a rule: ſo that it may bee truly ſaid of him, that the change which hee made from a ſecular life to a religious, was but to giue a more ample externall testimonie of the true Apostolicall life which hee woule after lead, and to binde himſelfe by ſolemne vowes, to thofe actions which hee did praſtice already of

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his owne free will, and of a holy affection and  
merit of life.*

Hee spake himselfe in the narration of his conversion, what pleasure hee tooke in visiting churches, and behoulding theire buildings and outward ornamente, but his humility forbad him to speake how hee passed wholle dayes heerein, not knowing how the time went away which was spent so, bee signified the vnspeakeable contentment which hee had in hearing the musick, how hee was so changed thereby that teares trikling downe his cheeks hee fell often into thankes giuing to God, that hee had made him in some manner vnderstand, what the ioyes of heauen should bee, since hee was soe much affected with that sweete harmonye heere in earth but humble as hee was, and hiding diligently the graces which might cause him honor, hee did not declare how these pleasures putte him into such extasies that hee did not remember where hee was. At Doway when hee made his first restraint, and excercised his first deuotions, his soule (which knewe not as yet in what manner to proceede according to Gods holy intention to the attaining of perfection) so gaue it selfe to contemplation that many can not match him after the long practise of a contemplatiue life in the cloisters.

It happened then as hee was on his knees  
praying bare headed, his hands joined, and his  
harte

harte and cies lifted vp to God, his soule was rauished as the hymnes were sōg in the Church his body was left as vnensible for the time, insomuch that lifting vpp himselfe sodainly, hee went from the place where hee was, leauing his hatt and glooues behinde him, not perceauing it till hee came to the Churche porch, so that hee was faine to retire thither where hee had praied, to seeke his hatt and glooues.

What a change was this, that an Heretique, a yong man, and a gentleman, being but newly come out of heretise, and yet retaining the other two, should bee so devout, and so deepeley roote<sup>d</sup> in such acts of devotion? What a change is this, to see him freuente Churches in stead of daunces, sermons in stead of Comedies, Sacraments in stead of prophane companie, and to take delight in spirituall songs and hymnes in stead of youthfull, vitious, & wanton songs? To turne banqueting and feasting into fasting? to become a freind of solitude? to bee resirid and recollectid? hauing al waies God before the eyes of his spirit, to whose will hee rendered all his thoughts, affections and actions captiu: Noe man can well consider this vnlesse he confesse that the secrets of God are very greate, and that hee did designe this blessed Father to some thing extraordinary, and of high reach during the rest of his life, seeing that the beginning of his conuersion, was suc-

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coured with so many graces.*

These graces growing in him did as they  
grew, expell all mundain & earthly affections;  
for hee in it appeareth if wee bee enemies of  
mundanities, and the more wee hate the world  
the more doth this qualitie encrease in vs,  
which maketh vs children of heauen, & heires  
of soe rich an inheritance. This was the cause  
that this good Father beeing disquieted with  
the worlde, wherein hee had taken soe much  
delight, made his first resolution to bee a reli-  
gious man, to which God drewe him by di-  
uers visions, inspirations, lights of the spirit,  
and kindling of the will, as hee reported him-  
selfe when hee was perplexed which of the  
two religions (the Cordeliers or the Capucins)  
did obserue perfectly the rule of Sainct Frácis,  
and did weare his true habitt, wherein God  
inspired him soe manifestly, that hee could not  
admit any doubt, touching this inspiration as a  
religious man of this order hath related, and  
signed with his owne hand whose name was  
Peter Edwards an Irish man of nation, his very  
familiar and inward freind, to whome hee re-  
lated it one tyme, as they entertained discourse  
one with an other, vpon the particular bene-  
fits toward certeine persons.

One day as hee was in a deepe meditation  
touching this busines, and not knowing what  
to resolute, hee praised and commended this to  
God with all possible fettour, and with all the  
faculties

faculties of his soule, not without many deepe  
grones of his harte, and sacke teares falling from  
his eyes, there appeared to him an Angell most  
beautifull and glorious, compassed with a great  
light, and a booke in his hand whiche hee  
opening without speaking one worde to him,  
made a signe to him to read that which was  
within. Hee looked vpon it and read these  
wordes, O lord how difficil & hard is this way  
which thou hast shewed to mee? The Angell  
turned the leafe and hee read the same thing in  
it, and soe turning ouer all the leafes found the  
same words written, vpon this the Angell va-  
nished out of his sight, and his soule was left  
full of consolation and ioye astaring himselfe  
that it was Gods will, that hee shoulde bee a  
Capucin, because theire manner of life was  
more strict and austere then that of the Corde-  
liers, though they bee both the children of S.  
Sainct Francis, & make profession of the same  
rule. After this redoubling the feruout of  
his praiers, hee said o God how good art thou,  
and soe lay as a man rapt in the contemplation  
of soe greate a benefit, which hee woulde not  
haue changed for all the wealth of the world.

After this time hee could finde no content-  
ment but in their cloisters, making his pil-  
grimage betweene the houses of Paris and  
Mendon, and when hee was with them hee  
thought himselfe in Paradise, & never rested till  
they had receaued him & giuen him the habit.

How

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How hee tooke the habit of a Capucin: of his  
Noviceship and his admirable actions du-  
ring that tyme.

## THE FIFTEENTH CHAPTER:

**T**HE Capucins seeing soe greate ferverour in  
this yong gentleman and a stranger, in de-  
maunding the habit did not knowe what to  
thinke of it, for hee not willing to reueale to  
them the visions and inspirations which hee  
had from God to drawe him to religion, told  
them only that his desire was to forsake the  
worlde, that the little experience which hee had  
of the worlde was sufficient to make him despise  
it, that hee did foresee that in religion  
hee should haue more meanes to keepe downe  
the body by mortifications, and hee was not  
ignorant what profit redoundeth thereby to  
the soule if hee were tyed in the chaines of a  
holy rule: and in the end hee knew how greate  
a crowne of glory did belong to those, that  
had liued in the holy obseruance therof. These  
considerations ouerweighed all others, yea  
if the whole worlde had beeene putt into the  
other scale, this had ouerweighed it; But yet  
for all this hee was delayed and putte off, that so  
it might the better appeare, whether hee were  
truly moued by Gods holy spirite, or whether  
some worldly discontentment did not make  
him to change his life & profession; for among  
the

the Capucins, religious are not easily receaued; yea I haue knownen some that haue sought to bee receaued for fife or six yeares together, and euery yeaer haue made iourneys of fowrscore or a hundred leages, to make sure to their Prouinciall chapter, before that they haue been receaued and happily they had not soe constantly perstuered, if they had beene receaued at their first requeste, forasmuch as wee preserue those things with more circumspection which haue coste vs much paine and trauaile to gett them; but hee wonne them at the length to admitt him without any more delaies. At that time hee was but fowre and twentie years of age; which though it be the time when nature is in her greatest violence, and seeketh moste her pleasure, yet then was all his studie bent to mortifie it, and make the flesh obedient to the spirit: the greatest austerties which for the moste parte are sharpe and most sensible to beginners, were his greatest contentment insomuch that his companion nouices, were much excited by his deuotion, and the religious Fathers much astonished for to see it.

Hee was committed to the charge of a Father of the same nation, a man of holy life, and greatly conuersant in misticall Theologie, and in conducting of those which tooke the way of learning the croſſe, to the end that hee might communicate more freely to him whatſoever hee had in his ſoule, and that hee might followe

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followe his precepts with more resignation. I  
will not speake heere how promptly hee put  
in execution whatsoeuer his director ordai-  
ned, though it were contrary to his inclina-  
tion; Heere I will sett downe how the devill  
the enemy of all men in generall, but princi-  
pally of religious, how many ginnes hee laied for  
him, and how hee omitted noe temptation,  
neither outward nor inward to diuert him  
from his holy purpose, and to make him for-  
sake the habit, beginning first to terrifie him  
by the rigour of his penances, the violence of his  
prayers presaging that hee would preuaile much  
to overthrowe his kingdome, if hee did per-  
severe in religion. Therefore hee appeared to  
him visibly in diuers formes, sometimes in the  
forme of a religious man, & some other times  
vnder the figure of some fearefull beast, as his  
malice and craft made him inuent: one while  
hee represented to him the manifold occa-  
sions of suffering which occurred in the par-  
uertie of Capucins, and that the time which  
hee might liue according to the course of na-  
ture, was too long to bee obliged to such suf-  
ferance, whereas after his profession, hee could  
not forsake that kinde of life, but he must bee  
ever reputed an Apostat. Sometimes hee would  
make him beleue, that the way to heauen was  
so easie, and the gate so wide and open, that  
hee might arriuue well and assuredly there, and  
yet liue in the delights & contentments of the  
world.

worlde. Hee founded his pretext vpon the mercie of God, who will not the death of a sinner, and hath granted heauen to Mary Magdalene, and to the good thiefe, and these bee the most dangerous charmes wherewith hee enchaunteth wordly men, and maketh them to beleue them to theire destruction. But this yong Novice (old in these maximis) by the light of grace resisted valiantly all these batteries, calling to minde our Sauiors words: *The way to heauen is straight, and that which leadeth to perdition is wide and spacious; that it is as hard for a rich man to enter into the kingdome of heauen as a Camell to passe thorough the eye of a needle; that a man can not haue his happines in this worlde and in the other likewise; with these and such weapons hee did encounter the devill, and welded them so dextrously, that hee rested allwaies victorious, and the devill ashamed to bee overcome.*

These combats made him humble himselfe more in his own knowledge; And heere it shall not bee amisse to giue thee deare reader, an assured rule to knowe, if wee bee truly out of tentation, and that with victorie, which is, to see if wee are become more huble then before whereas delight and inward ostentation, proceeding from our owne will, doth often cause vs to attribute so much to our own force that without any relation to God, from whom all grace proceedeth, wee thinke our selues able to resist

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to resist it; But this is not to resist tentation,  
and to carrie away the victorie, but to fall from  
a lesse euill into a greater, and so the more dan-  
gerous because wee doe not knowe it; but  
when by the grace of a holy reflection, wee  
come to knowe that our owne forces had  
beene too feeble to resist so strong an enemie,  
this knowledge bringeth vs to knowe our in-  
firmite, and in despite of our lifting vp our  
selues to humble and caste downe our selues,  
fearing otherwise least God might leauue vs an  
other time all alone in the battaile, whence  
wee are not likely to gett out, but with shame-  
full foile. This good Father therefore, became  
still more humble, as the deuill did deliuer  
him these assaultes, and thereby shewed that  
hee was truly the conquerour; and not conten-  
ting himselfe with this, did practise mortifica-  
tion with more courage, and excercised prayer  
with more seruour; The visiōs which hee had  
in the beginning of his vocation, now were  
more ordinary and fearefull in religion; Hee  
had then of all sortes, and some soe fearefull,  
that the very apprehension troubled him, yea  
and made him sometimes cry out for feare.

One tyme there was represented to him a  
rough stonnie way and full of thornes, which  
hee muste passe to enter into a pleasant gardē;  
the thornes affrighted him, but the beauty of  
the flowers of those borders, and the sweete  
odours which they sent forth was soe greate,  
that

that it drewe him as it were forceably, that hee passed freely vpon these flint stones , & trampled vpon the thornes so that the blood issued, without feeling the woundes which they caused; God would shew him by this vision the difficulties which hee was to passe in the yeare of his probation, to come to the contentment of his profession , in fastening himselfe to the crosse of his sauour, in which hee gathered all the flowers of his affections , the fruits of all sortes of vertues which hee did sauour with vnmatchable deuotion.

An other tyme beeing at mentall prayer after midnight (as theire custome is, principally in the winter to watch and pracie, when others prouoke God most by the enomritie of their sinnes) hauing taken his meditation vpon the paines of hell, our lord made him see the diuer-sities of tormentis and paines , which are imposed vpon miserable soules, the horrible cries of devils, & the blasphemies which they yelpe forth against their Creator, the stench of those darke dungeons, and the despaire which tiranizeth ouer them , and many other such like paines which are in this place of malediction; seeing all this very clearly hee sent forth a mooste terrible crie, and astonished all the religious, & hee began to rise & runn away swiftly: The Fathers brought him into his chamber and asked him why hee cried soe , but hee was soe troubled that hee could not answere,

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but trembled and panted looking about him  
continually, and came not perfectly to himselfe  
till more then two howres after.

These strange accidents made the Fathers  
feare least there might bee illusions of the  
deuill, and therefore to vnderstande them bet-  
ter, they went to the true remedie, which was,  
that they prooued him by many & greate mor-  
tifications, enioyed him extraordinary penan-  
ces, which hee did supporte with admirable  
modestie, patience and humilitie, searching in  
all occasions contempt of himselfe, and be-  
houlding Iesvs Christe vpon the crosse,  
which are two foundations vpon which Sanct  
Francis by diuine inspiration, established his  
wholle rule. Hee was almost continually in ex-  
stasies that it might bee truely said that his  
Soule vnted to his body did liue in heauen  
among the Angells: I will not now speake of  
any other rapt, but that which befell him  
when hee was a Nouice, for the space of two  
dayes hee lay speechles and without any fun-  
ction of his senses, as farre as could bee seene.  
The fathers hauing never seene such strange  
raps in any nouice, had recourse to the Philis-  
tians, to knowe what they thought therof: the  
Philistians which seldoime haue recourse to  
God, when they can finde any reliefe in nature,  
ordayned that pigeons new killed should  
bee applied to him, and that the bloud should  
distill vpon his head, but they gaue him no  
cure in

cast in this; then they pricked his leggs and  
thighes with greate pinnes, and for all this they  
could discerne noe motion or sense at all in  
him; This did so astonish the Fathers, that they  
thought to dismiss him, as soone as hee should  
begin to bee in a litle better stare. And they had  
indeed done it if the reuerend Father Hierome  
du Castferet, at that tyme Gardien of Paris, a  
man very famous for sanctitie and prudence,  
had not hindered it, who had beene generall  
twise, and thrice Procurator in the Court of  
Rome, and for the space of two and thirtie  
yeares ordered very happily all the important  
busines of religion: This reuerend Father well  
experienced in these cases, was alwaies of op-  
inion, that hee should not bee dismissed and yet  
to the end to try farther the solidite of his  
spirit and his constancie to suffer patiently, all  
things for the loue of God, hee caused him to  
bee kept shutt vpp in a chamber for the space  
of fourtie daies, in which time hee could not  
goe forth, neither see nor speake to any man,  
but vpon sundayes and feasts when hee went to  
heare masse, and afterward hee returned to his  
cell, where hee beeing voluntarily kept for  
Iesus Christes sake, hee solaced himselfe  
with Christ in extraordinary spirituall raptis.

But to returne to our former discourse, after  
hee had beene out of himselfe for two daies,  
hee came in the end to himselfe, againe & was  
soe possessed with ioye and iubilation, that hee

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seeking to conceale it with all humilitie, was  
yet forced to make outward shew of it; The  
Reverend Father Bennett of Osimo Prouin-  
ciall assembling some of the ancient Fathers  
together, sent for him to knowe in what state  
hee was, commanding him in the vertue of ho-  
ly obedience, to conceale nothing from him,  
and to tell vnto him the naked truþe; wher-  
þpon presently hee beeing abashed and chan-  
ging his colour, entered into a discourse of  
two howres long, and treated of many points  
of perfection, which had beeene revealed to  
him, with soe high concepþions, that afterward  
they never made doubt but that his extasies  
were true, and not to bee suspected for illu-  
sions: His companions asked him if hee felte  
any thing of that which was done to him, hee  
said that hee felte it well, but that his spirit was  
soe occupied otherwise, that hee could not di-  
uerre it to speake or giue any signe of feeling.

Notwithstanding all this, to shurrie the gate to  
vanitie which creepeth in vnsensibly like a ser-  
pent, they did humble him by all sorte of in-  
uention. They told him that hee was vuprofit-  
able and altogether vnfitt for religion, accor-  
ding to the spirit of Sainct Francis; and that  
they minded to take the habit from him, at all  
which speeches hee was not a whit troubled,  
but said: hat our blessed lady had revealed to  
him, that hee should liue and die a Capucin;  
The Father which was directour hath since  
declared

declared the circumstances of his revelation, and said that once as hee was vngirt, or rather had loosed the corde wherewith hee was girt, his spirit which was continually elevated entertained it selfe in meditation vpon the perfections of the blessed Virgin, then did the Queene of Angells appeare vnto him very gloriouſ, and tooke his corde and girt him forlie, and assured him that hee shoulde percevere a childe of Sainct Francis exhorting him to continew his holy deuotions.

All the yeare of his Nouiceshipp was past in this manner, at the ende of which hee made humble ſure to bee profeffed; And this fauour was accorded to him, whereof ſince God hath receaued the glory, his neighbour edification, and the wholle order honor and contentment,

*Of his extraordinary fashion of life  
after his profeffion.*

## THE FIFTEENTH CHAPTER.

His good Father longed for the day of his profeffion, which was to him a ſecond ſpirituall nativitie, beeing first borne when hee conuerted himſelfe to the faith of the Church, this day of his profeffion hee celebrated euery yeare with extraordinary affection renewing his vowes with greate deuotion; from this tyme hee began to liue ſo, as if hee had done nothing before, hee excercised more austeritie & more

F f 3 mortifica-

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mortification, without any release or remis-  
sion, euē till the howre of his death, which  
was for the space of fife and twentie yeares,  
for soe long hee was in religion; for rules of  
his actions, hee proposed noe others but Iesvs  
Christe crucified, taking more pleasure to be-  
hould him on the crosse, and participate in his  
soule one of his dolours as it pleased him to  
communicate it to him, then to consider him  
in Cana of Gallilee changing water into wine,  
or to see Martha full of care, hauing the ho-  
nour to serue him at table. Hence it came to  
passe, that when hee was to treat of spirituall  
things and of meanes to attayne to perfection,  
his discourse was so fiery that hee was seene all  
glowing hote, and euer hee enterlad some  
what of the crosse, for laid hee to suffer and  
endure for the loue of Iesvs Christe, o what  
a grace is it, this is the sure way of saluation!  
Noe soule euer tooke it which did not safely  
attaine, although never soe greate enemies  
would stoppe the passage.

Hee mounted yet farre higher by mysticall  
Theologie, knowing that out flesh was the  
more true crosse vpon the which God was nai-  
led comming into this worlde, and where hee  
had endured, and daily doth endure, more  
cruell tormentes then the cruell Iewes inflicted  
on him; & for this cause hee laboured to render  
crosse for crosse, passion for passion, dolour, for  
dolour flesh for flesh, causing his flesh to suffer  
in par-

in particular (as much as was in his power) the dolours which our sauour had suffered in his, both crosses beeing but one and the same, as they did participate the same, nature in their species.

This is very high, yet they shall easily comprehend the same, who consider that I ass vs Christ, hauing taken our nature, and with it all the maimes and imperfектions excepting sinne; it was to it (to vse the wordes of Father Bennett) that hee was bound by an hipostatical vnion, vpon which hee was nayled with greate and piercing nailes of loue, where hee was condemned to dye by the soueraigne and high court. Therefore it is on this crosse of our flesh that hee hath endured and dothen-dure dayly cruell paines; for when the Preist celebrateth only for gaine, it is then that hee is sould by his disciple: when the holy Sacrement is given to obstante sinners, hee is deliuered into the hands of Iewes: when hee is receaued of an vnworthy soule, hee is traiterously kisst; when wee doe hinder him to doe his will, hee is bound and manicled: when after the communion, wee spend the tyme in prophane pastimes, hee is ledd shamefully thorough the streetes: hee is buffeted, by the hardenes of our hartes: hee is mocked, when wee pray to him and thinke of other things: hee is cladd as a foole, when wee despise to followe him; wee bende our knees in skorne, when wee kneele

in the Churche & doe him not due reuerence: wee give him a reede for a scepter, when wee call him king and Lord, and yett will not obaie him: besides those which doe disguise themselves, doe spitt in his face; those who paint themselves with vermillion, doe couer his face with bloud: they which weare strange hayre, doe pull him by the haire: and those which weare them powdered friseled, crested and vnnaturally dressed, sette thornes vpon his head.

Morcouer, those who oppresse the poore, lay the crosse vpon his shoulders; those who terrifye them with threates, doe putt him into an agonye, they that take away the goods of the Churche, doe strippre our Sauiour of his cloathes; they who doe afflict Preists, doe cruellly scourge him; hee which deuiseh lyes against a religious person, accuseh him falsly, and staineth his good name, calleth our Sauiour drunkard and freind of publicans; those who accuse an innocent person, beate false witness against I e s v s Christe, and those which sweare prophanelly, doe blasphemē him; the judges which keepe a widowe or orphan long in suspence, doe rye him to a Pillar: and they which sede them from one Court to an other, doe sende him from Caiphas to Pilat; the iudge which for feare of Princes or greate persons doeth not iustice, is an other Pilat, and hee which against his owne conscience, doth condemne

demne the iust cause of the innocent, doth pronounce sentence against I ~~as~~ vs Christe; they that hinder theire seruants or others to doe good, doe nayle his hands vpon the crosse: and they that permitt them not to goe to masse or to a catholique sermon, doe nayle his feete to the crosse; the souldiours which despightfully treatre poore countrey men, doe handle our Sauiour despightfully; Hereriques which by theyre false opinions doe afflict the Churche, doe prepare whips for him: and the tongue of the minister speaking against the Churche, is a lance which pearceth his side whence the Churche commeth. And to conclude briefly, they that committe any sinns, doe putt him cruelly to death crucifyng againe in theselues, the sonne of God, as Sainct Paul saith. This is the true crosse on which hee cryed I thirst (o man) for thy saluation, on which hee tasted the vineger and galle of our mallice, and on which hee had his herte and side pearced by our vntankefullnes.

Soe did Father Bennet discouer the mysticall crosse of our humanitie chastising in recompence his owne flesh, for to make it in some sorte like to that of his master. And whosoeuer will see some high conceptions vpon this matter, let him see the booke which hee hath made entituled. *The Christian Knight*, and there doubtlesly vnder the hieroglyphie of a Souldier with his armes, and that which is needefull for cor-

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porall warre, hee teacheth euery Christiā soule,  
which desireth to liue one day in Heauen  
with I s v s Christe, all things which are ne-  
cessary in a spirituall warfare, and that which  
it ought to doe or auoid, the meane to subdue  
his passions, the art of rooting vp vices and  
planting vertues, and in one worde an abridg-  
ment of an active and contemplatiue life.

This extraordynary manner of meditating  
the passion in his owne proper flesh, in stead  
of contemplating him vpon monnt Caluarie,  
imprinted in him more lively touches, then it  
would haue done by other meanes: for it is  
certain, that these things doe more affect vs  
which touch our selues, then they doe when  
wee see them in an other; And as an habitude  
is gotten by actions, imprinting it selfe more  
strongly as the actions are violent, so this bles-  
sed Father did so bende the force of his spirit  
to God by the meditation of the crueltie of the  
passion, that three yeares before hee died, hee  
reposed not one houre and a halfe, of fowre  
and twentie when hee felt not himselfe drawen  
by diuine traxts with such effect of vniōn and  
transformation into I s v s Christe crucified,  
according to that which hee wrote thereon in  
his thirde parte of the will of God, in his trea-  
tie of the passion that it left impressions in him  
of the paines of our Sauiour, and so violent  
they were that his body and soule did feele day  
and night the great and inward dolours can-  
sed

sed thereby. Hee suffered in his body, and for that which concerneth the inferiour powers of the soule, all that can be suffered, but the superiour part of reason did take pleasure thereby, & receaued greate contentment which was an infallible argument, that such attractions were truly from God and not illusions of fathan.

Notwithstanding that hee might not bee deceaued by an act of profound humilitie, not trusting in his owne knowledg, nor in his own proper sense hee communicated this to one of the Fathers a man eminent in all sorte of sciences both speculatiue, & practicall, & an excellent preacher, coniuring him moste earnestly to tell him, whether hee were not beguiled in inch actions both in regarde of the litle repose hee tooke in respect of the weakenes of his constitution, as in regarde of other occasions because this diuine attraction did ceaze vpon him often before matins, sometime after, & for the moste parte did houlde him all along the wholle day, though with lesse violence by reason of exteriour occupation and distractiōns.

This Father knowing him familiarly for many yeates, and by humility judging of the rest of his actions assured him that all was from God protesting afterward to the Fathers to whom hee made relation of this that hee had never heard so high things and so well deliuered as hee had done in this colloquie with

Father

Father Bennett for the space of three howres  
though hee lay at that time sick of his laste  
diseaſe which ended his life.

In this noe doubt hee had greate occasion  
to reioice and to thanke God, for those graces  
and fauours done vnto him, which hee refu-  
ſeth to many others; But besides these, hee did  
ſuffer violent paines in all partes of his body  
in that for the space of twelue yeaſes after hee  
entered into religion, hee was ſo oppreſ-  
ſed, that there was noe ſort of disease ſo vio-  
lent, that could putt a man to more extreme  
paine then hee endured, with infinite patience,  
neuer complaining or murmurung, but allwaies  
praising God, and for all this hee did neuer re-  
lent in his daily mortifications. Hee did fre-  
quent daily the communirie if hee could traine  
himſelfe thither without falling, where it plea-  
ſed God one time to worke a miracle for his  
health, as I will relate heereafter. In fine, hee  
omitted noe actions of his rule nor of his par-  
ticular devotion, if the Phisitian did not com-  
maund him otherwife ſtrictly for his health &  
for his conſcience.

The deuill not preuailing in his Nouiceship  
againſt him, to bring him againe into the world,  
ceafed not to affale him with other tenta-  
tions afterwards; For the fauours of God did  
ſerue him as a wherſtone to ſett an edge vpon  
his weapons: Hee laboured now to make him  
offend againſt his vowes, and for two yeaſes  
ſpace

space hee continued in the violence of this tentations, bearing the yoke of greate afflictions, and his brethren which could not assite him but with theyre prayers, did him this charitie soe much the more willingly, because they iudged his state out of danger, soe that hee might well wish with Iob, that his faulkes which hee had committed were counterfeted with the dolours & afflictions which hee suffered; For in respect of them, the other had beene lighter then a graine of sand.

*Of his learning and how hee vſed it.*

## THE SE AVENTENTH CHAPTER.

IF vexation doth giue vnderstanding as it is commonly laid, then surely was Father Bennett endewed with greate vnderstanding, having suffered all his life such sortes of afflictions which doe exceede humain frailtie to beare, if it were left only to naturall forces but as there are two sortes of knowledge to rayse vs to God, and to make vs despise earthly things; soe there are two principall wayes to attayne it: There is a knowledge of infirmitie of nature, with the neede that we haue of the hand of God, which doeth supporre and keepe vs from falling, as a nurses hand doth hold the little infant whome shee guideth, and this is caused by afflictions; For there is nothing which doth make vs returne so soone, as a snale within his shell, as when God cometh to smite the

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the hornes of our presumption & arrogancie, The other knowledg is, that of the secrets of nature of politique and divine lawes, of the misterie of our belief, all which scholasticall and mysticall diuinitie doth teache vs both to assent to those matters of faith and also to knowe the relation and dependence there is betweene the creatour and creature, as also to discerne truthe from falsehood, heresy from true doctrine, and to containe vs within the Church, and to reduce others which are without: and this knowledge commeth not from afflictions but from trauaile joined with a good temperature of the braine, or from those free graces which God bestoweth as hee seeth expedient for our salvation, and for his glory.

How excellent Father Bennett was in the fiste sorte of knowledge, it is already declared, and as yet in the chapters of his patience, and mildnes will appeare more. In the second which is more profitable towards our neighbour, hee did also excell: For nature had endow'd him with greate promptnes of witt, and he then confirmed it by his owne labour and diligence, that there was almost noe sort of art or science, wherein hee was not well conuersant; In his youth after hee had learned his humanities, hee gaue himselfe to the studie of the common lawe, wherein hee advanced himselfe much for the time. After his conuiction when hee became a Capucin, hee was putt to the

to the studies of philosophy and theology, which hee learned with noe lesse facilitie, for the inward grace which sanctified his soule, cleared also his iudgment, to pearce into the most obscure difficulties. And will you knowe what was the booke which hee held continually in his hands, and turned often every daye? It was the crosse and passion of our blessed Sauiour. The crucifix was his Repetitor or repeater, whose lesson hee did continually recite: And why did hee study so much this lesson? because hee would teach noe other doctrine. Those who conuerced with him knewe this well. And likewise the launtings of his hart in the pulpit accompanied with the compunction and teares of his auditorts, doe shew it sufficiently, and an infinite number of soules conuerted to God by his exhortations, who now beeing rauished with Mary Magdalene at the feete of the crosse, receding this will witness that I doe not speake the hundredth parte of that which hee merited in this kinde.

Besides these sciences hee was well seene in the learned tonges both Greeke & Hebrewe in positive diuinitie, and reading of the Fathers, in controwersies and cases of conscience, so that it may bee said that hee had an abridgement of all sciences, there beeing nothing worthy to bee knownen, which the transcendency of his witt made not very familiar vnto him: I neede not to proue it, for there is not

man whoc doth not knowe it and a greate  
number of Cardinalls, Archbishops, and Bis-  
hops, and other notable persons in the Church,  
who haue admired , cherished , and hono-  
red him with theyr visites, and will testify this  
for a truth; as also for his greate trauaile and  
successe in gaining of soules after hee became a  
Preacher : The sublimitie of his doctrine hath  
beene knownen & searcht after in the Cloisters  
of religions of all sortes, & God only knoweth  
the number of religious men & weomen who  
hauing beene conforde by his exhortations,  
and ayded by his doctrine, both by worde of  
mouth and writing, haue beene exalted to the  
high state of perfection, of whome some nowe  
enjoying the recompence, doe knowe by effect  
what a happines it is for a soule , to haue noe  
other obie<sup>c</sup>t in this worlde but the crosse : and  
others as yet not released from the thornes of  
this mortalitie , doe liue content and ioysfull in  
expectance and hope of the like crowne. And  
who is able to tell how many Princes, Noble  
men, Gentlemen, and others of all rankes qua-  
lities and sortes , haue found by experiance to  
their owne benefitt, how profitable it is to  
haue good councell for theyr consciences,  
against the comberances of the world , such as  
those were whiche this Father BENNETT had  
experimented ? His outward carriage and  
comportement of himselfe , bred deuotion in  
others; For his very countenance and sweete  
beha-

beahuiour, did teach others piety and deuotion. I should never make an end, if I woulde particularise all his actions, his manner of preaching full of fyrye zeale, the theologicall foundation whiche hee gaue to his morall preceptes, his methode of sweetely winning sinners, his manner of treating with secular persones and what preparation he vsed for his preaching. Among other things, it is certayne that the fire of charitie was so kindled in him, that it made him often forsake his corporall refecction, to give spirituall; which hee did practise with such a supernaturall light & so quicke nening, that the streaming of it was sufficiēt to engrauē his name in memorie amōgst posteritie.

One of the greatest losses whiche wee susteyne by his death, is the want of enioynig certayne workes whiche hee had begun, and left imperfect; in which there were greate matters expected touching perfection, since hee had already treated it so excellently in his Rule of the will of God, which booke is esteemed by spirituall men (whoe are best able to iudg of it) one of the mooste worthiest and fittest to guide a soule with assurance to the center of his last rest, and doth leade men on more easily with more loue then feare, and it cannot but bee such as I say whereas hee receaued the argument and knowledge of it from heauen: For during his Nouiceship in one of his extasies wherein hee continued a long tyme as a man

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out of his body that is not seeming to haue any  
sense at all ; God by a particular grace and light  
revealed the subiect of it in one instant with so  
liuely apprehension of it, that some of his friends  
and Nouices beeing at that tyme with him  
to whome hee did communicate them at that  
present, did testifie that hee did then discourse  
more perfectly and more feelingly of this then  
hee hath done in his booke.

And I am well assured, that the Doctors of  
Sorbon besides other greate eminent persones  
conuersant in mysticall Theologie doe confess  
that hee hath taken out the sapp of Cedar vpon  
the high mountayn of Liban which is of con-  
templation.

One of his more particular designes wherin  
hee emploied himselfe with much seruout and  
affection was the conversion of soules infected  
with heresie. For as wee hate more the bitter-  
nes of the fruit after wee haue tasted thereof  
then if wee haue only the knowledge of it by  
the qualities, and wee labour more to roote vp  
the plants of this bitter fruite wheresoever  
wee find them: soe this blessed Father hauing  
beene formerly infected with heresy, and taken  
in deeply the venime of it, did more perfe-  
ctly hate it, & therefore did emploie the grea-  
test parte of that tyme which hee could spare  
from the excercise of his rule, in labouring to  
this end, not without greate profit and bene-  
fit to straying soules; for the sweete temper of  
his

his conuersation without ever entring into passion (though hee were prouoked) ioyned with greate prudence which knewe to make his right aduantage as occasion was offered, made him soe able to conferre with Heretiques, that by the one he wonne them to conference, and by the other hee seldome let them departe from him without beeing wholly conuerted, or at least troubled and perplexed in theye owne doctrine.

Hee did often sette before his eyes the pittifull state of the most part of soules in his owne country. Hee detested that errour wherewith they were blinded, and had greate compassion of their misery, and out of charitie (which obligeth vs to loue our neighbour) hee wished theire conuersion from the bottome of his soule: vpon this occasion hee resolued to goe into his Countrey, and to labour in that holy haruest, of reducing wandering soules, &c preaching to them the kingdome of God by the way of penance, and noe labours (which are greate in these kindes) noe eminent perils of prisons or death, had any power to diuerte him from this holy purpose.

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of his going into England; and what happened  
to him during three yeares that hee was in  
prison.

## THE EIGHTEENTH CHAPTER.

**T**He loue which this good Father did beare  
to the crosse, did moue him to a greate  
desire of shedding his bloud for the quarrell of  
his maister wherefore hee chose rather to re-  
tourne into his countrey, which being in the  
beginning of the heate of persecution in En-  
gland when racks and tortures were soe com-  
mon, that few or none could escape death by  
reason of the moste bloody lawes enacted  
against Preists: Hee went from Paris in the  
moneth of Iuly, in the yeare. 1589. after hee  
had receaued the benediction of the moste Re-  
verend Bishop of Modena, Legat of the sea  
Apostolique and Nuncio at that tyme of our  
holy Father Pope Clement the eight, and had  
the obedience of his superiour: hee had for his  
companion Father Iohn Chrisostome a scotish  
Priest and preacher, a very zealous and religious  
Father, whome the incommodities of prisons  
could not diuerte from returning since to his  
countrey for the reduction of soules.

The intention of this good Father Chriso-  
stome was, to goe into Scotland for the conuer-  
sion, of his father and moste of his kindred,  
which were all heretiques, and among the most  
obstinate

obstinate, fowre of them beeing Ministers and Preachers. Departing from Paris they went directly to Haure de grace thinking to take shipp there, but missing of theyre hope, inimbarking there, they went from hauen to hauen, till they came to Callis, where they found a shipp ready to depart, and soe went with many gentlemen Hollanders and other passengers, moste of them beeing Heretiques.

They had the winde fauourable enough to passe, but yet the passage was painfull to them; for on the one side, the Reverend Father Bennett was extremely sea-sick, by reason of his tender and delicate constitution: on the other side hee was not a litle afflicted in minde for his companion, who was tormented with a continuall feuer, which hee had contracted by his trauaile, and greate iourneyes which they had made: for besides that it was in the greate heats of sommer, the heauines of theyre habites did tyre them, forasmuch as they wore secular cloathes vpon theyre habits, which they had made of some light stiffe that by this disquisiment they might auoid dager of beeing discouered. The morow after they were embarked, they landed betweene Sandwich and Douer, and going on theyr way straight towards London, they left theyr compayne, telling them that for some occasions they could not take vp the same lodging with them, and soe staying a litle while, lett the others goe before.

How merueilous is God in all his workes, and how doth hee oftentimes dispose of our workes, when wee little thinke of it ! These good Fathers had greate contentment nowe in that they had quitted the companie of these heretiques, that they might the better order theire owne buisines: but God disposed otherwise: for the first howse which they came too, they thinking that it had beene an inne, was a prison; whoe can but wonder at this accident ? This was doubtlesly Gods prouidence, which by a secret inspiration had incited his seruants to make chiose of this vnpleasing and dolefull lodging, among all other places of the towne, to the end they might worke the conuersion of many prisoners lodged there for diuers causes, as they found it by theire experience afterwards effected.

Scarce were they entered, whiles Father Bennett was speaking to the hostesse for the relife of his companion, who was growne very weake by his feauer, but the Sergeants knowing them to bee strangers came to signifie to them from the Maior of the towne, the lawe which prohibiteth any stranger to take vp his lodging before hee give an account to the Maior of what qualitie & profession hee is; what a beginning is this I pray you ? These good Fathers doe easily obey, and presently followe the Sergeants, and came to the Maior, who began to interrogate them according to the vsuall

vsuall manner; when any stranger is brought before him, and hee found presently what they were. For besides that they were found with their bruiaries (which gaue greate occasion to suspect them for Preists) theyr aspe& full of reuerence, the sweetenes of theyr countenances, the grauitie of theyr behauour, the modestie of theyr speeche, theyr patience in enduring mocking & railing words powred out of durtie mouthes against them, did bewray them: and many blasphemies belched forth against the puritie of theire religion, and against our holy Father the Pope, whome heretiques hold for Antichrist.

After this they were brought back by sentece of the Maior, and attended by the same guard of sergents vnto theire first lodging, to wit to prison, to bee kept there vntill they expected the determination of the Qneene of England and her priuie Counsell. They seeing them selues, thus shutte upp, armed them selues with patience for the time to come, and began to deale as effectuall as they could for the conuersion of those heretiques which were in prison with them, there beeing at that time a greate number. This good Father beeing much occupied in seruynge, and solacing his sick companion, was much afflicted that hee had not more time and leasure to conferre with them, yet it pleased God so to blesse him in this holy worke, that in the space of eight daies whiche

hee was there, hee conuerted some whoe did him much pleasure and seruice afterward, in many matters of consequence, when hee was prisoner at London and Wisbich.

After eight daies the Sergeantes were com-  
maunded to bring them to a certeine Castle,  
where the Queene and the Court was, which  
was but two daies iourney distant from thence;  
It is needes to tell in what manner they were  
treated in the way, and how they were putt  
in feare of death.

Beeing come to London they were first  
brought before the Lord Cobham, who re-  
ceaved them very curteously, and entered into  
long discourse with Father Bennett, in somuch  
that hee seemed to bee not a litle moued and  
troubled in minde therupon. Hee rould him  
plainly his purpose, and likewise gaue him to  
vnderstand, that hee was a Capucin, and that  
hee had not abandoned his conuent for any  
other end but to come into those pates, to  
procure the saluation of soules which heresie  
had blinded, and that hee was ready to spende  
his bloud euen to the laste droppe in so good a  
cause; and if the persecutors should excercise  
all kinde of torments vpon his poore body,  
that hee was ready to suffer them, and that nei-  
ther torment nor death shoulde by Gods grace,  
haue the least power to alter his intention.

The holy Ghost whch spake by the mouth of  
this blessed Father, with such wordes full of  
zeale

zeale and sweetnes made them take roote in the harte of this Baron, wherevpon hee lookeith more earnestly on the face of Father Bennett, considereth his comportement, & weigheth well all the circumstances of this small conference hee had with him; and it seemed hee was in conscience already well affected to the Catholique Religion.

They were sent afterward to the Queenes howse at Nonsuch, where at that tyme the Queene was, and her Counsell, and for the second station they were presented to the chiefe Secretary of state, Sir Francis Walsingham, a man of greate credit and authoritie with the Queenes Maiestie, a man moste obstinate and stiffe in his false religion hee presently began to aske them what they were, and whence they came, and why they came into the countrey? now and then enterlacing some speeches of meere mockery. Father Bennett made him briefe and perrinent answeres to all his questions, with soe much grauitie and prudence, that all the compayne which was there, had him in admiration for his discrete and modest fashion.

Among other things which the Secretary asked him, this was one, why they came two together, & one in the companie of the other? To whome this good Father answered, that this was more conformable to the life of our Blessed Sauiour and his Apostles, and to putt in practise

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practise his commandement to his Disciples,  
whom he sent binos & binos, by two and two to  
preache the Ghospell. That this was likewise  
the practise of the primitiue Church, and the  
particular institution of their order, to the end  
that they might comforte one the other in the  
waie, and that one might partake with the ne-  
cessaries of the other; oh, said the Secretary, it is  
rather that one may bee a witnes of the mal-  
lice and lewdnes of the other; wherevpon this  
good Father tooke occasion to make a speeche  
touching the difference and greate contrariety  
that there is betweene the children of God  
and the deuill, the children of light and darke-  
nes, betweene the elected and reprooued,  
religious men and heretiques, concluding all  
with this sentence. *Quis male agit ostis lucem:* Hes  
that doth ill hateth the light: Briefely the can-  
dour of his proceeding, and the freenes of his  
discourse, wonne so farre the affection of the  
Secretary, that although hee was one of the  
greatest enemies of Catholique Religion, and  
one of the greatest persecutors that euer was  
in England, yet did hee shewe fauour to them:  
for hee gaue chardge that all theire cost should  
bee defraied, from the time they were firste ta-  
ken, and commanded the Sergeants to restore  
them all those things which they had taken  
from them, which they did in parte.

The Queene which could not endure to  
heare of Preists, beeing aduertised of the con-  
stancie

stancie of this blessed Father, of his prudence, and discrete behaviour, of his profound learning, and his strong defence of the religion hee professed, calming her passion in this kinde, was desirous to haue a sight of him, wherupon she went to a windowe where she might see him as hee was to goe from her Court to bee carryed to the tower of Lodon, according to the order of her Counsellors; In the way these fathers had leasure to confesse one to the other, not knowing whether they should haue the like heereafter, because they were to be putt a part by the sentence of the counsell, that so they might bee deprived of theyre mutuall consolation, & the rather to shewe theyr hate to the constitutions of theyr religion.

The Capucins of the Prouince of Paris, beeing aduertised of the imprisonment of these two religious men made sute to his most Christian maestie, that hee would interpose himselfe for theyr deliuerance. For they sawe they could not bee deliuered by any other meanes: His maestie condescended to the Capucins humble requeste heerein, who hating heresie, because hee knew well by experiance the poison of it, did beare a particular affection towards Capucins. His letters were deliuered to the Queene to obtayne this fauourable libertie for them; wherevpon Father Chrisostome beeing a Scottish man was inlarged: But Father Benet beeing an Englishman, and soe consequently a

vassal

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vassal of the Queenes, was kept close prisoner  
still, and soe farre was hee from obtayning li-  
berty, that hee was now more afflied, and by  
a new sentence, sent to the Castle of Wilbitch,  
which is a most vnwholsome and vncōforta-  
ble prison, by reason of the ill ayre of those  
partes, and the remotenes of the place from all  
that might yielde assistance and confort, with  
a greate number of other Catholique prisoners  
both ecclesiasticall and secular persons.*

Heere is worthie the obseruation, that the  
very first day that this Father was separated  
from his companion, hee putting away all  
feare, forsooke the secular habit hee wore, and  
openly made his habit appear to the worlde,  
practising all the austerties of his rule, as fa-  
stings, discipline, and other mortifications;  
whereby the Catholiques receaued very greate  
comforde and contentment, but the Hereti-  
ques witnessing their hate and fury against it,  
did reuile him moste bitterly for it; Among  
others one whose name was Wright, the mi-  
nister of Dumnington, which came to dispute  
with him, thought hee shoulde putt him to  
greate shame for weareing his habit, vnderta-  
king boldly to prooue, that hee was prohibi-  
ted to weare it, both by scripture and by the  
canons of the Churche: but hee failed of his  
proofe, and indeede hee bore away the shame  
of so bold and false an affueration.

*This Capucins habit vnknowen in those  
partes*

partes occasioned much derision and disdaine to Heretiques, and comforte to Catholiques, insomuch that Father Bennett passing by Cambridge (which is one of the famous Vniuersities of the Realme, for the Colledges which are there built long since by Catholique founders for Catholiques, though now usurped by heretiques, as also the Churches with the reue-newes contrary to the lawes of God and man and the intention of the founders) passing I say by this vniuersite, hee was ledd thorough all their streetes as a strange monstrous spectacle: Hee was followed with odious shoutes and cryes, and all despitefull reproches they could possibly doe him. In the meane while this blessed Father, armed himselfe with extraordinary patience, and inwardly rejoyced according to the example of the Apostles and Martirs, that hee was reputed worthy to suffer such contumelies and outrages, for the name of Iesus Christe crucified.

When hee was come to Wisbitch and shut vp with other prisoners, hee began to excercise a fresh the rigours of his rule, and during eightene moneths which hee continued there, hee brought forth greate and notable fruite, both for the consolation of Catholiques, and conversion of Heretiques, who could not maugre theyr hate to Catholique religion, but admire this strange manner of life: and the fame of it was soe generally spredd, that very many

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many were desirous, to see him, some to content only theyre curiositie, and others to heare his discourse, and to knowe the growndes of his doctrine. Among these there were many Ministers of the protestants, who came thinkeing to conuince him, but they departed from him with theyre owne shame; that which did invite and drawe them more to conferre with him, was his erraordinary modestie, and sweete fashion of treating with them, which caused (according to the reporte of those that were fellow prisoners with him) that they chose rather to conferre with him, then with any other Priest, because hee did forbear to reprooue theyr impertinencies and absurdities, with soe much eagernes as many others would; neyther would hee euer bee transported by passion, though prouoked to it by the folly and obstinacy of others, knowing well that sweetenes and meekenes, often gayneth those, when rigour rather hardeneth; and that it is an vsuall thing for such obstinate and proud conceited men, to contradict more vehemently, when they see their aduersary in passion; our blessed sauiour was meekenes it selfe, and the firste lesson which hee would his disciples should learne of him, was the practise of this vertue, commanding them aboue all, to bee modest, and meekes as lambes among wolves.

This good Father wonne many soules in this manner, for there passed noe day, that hee had

had not conference with one or other, & often hee spent the wholle day in this good worke, soe that hee had scarcely tyme to say his office; other Preists wondered much at it, and seeing his soe greate trauayle, ioyned with his austerities, admonished him to spare himselfe, and rould him, that his weake body could not subsist with soe much labour, and so little suste-  
nance; for (said they) Father you are in conti-  
nuall action, alwayes in greate occupation of  
body and spirit, you take litle or noe rest to  
repayre your strength, this muste needes drawe  
on some infirmitie, to the ouerthrowe of your  
health; yea rather (said hee) I am better in  
health for this excercise, and was never more  
healthfull & more able in body, then I am at this  
present. And indeede it pleased God to blesse  
him heerein extraordinarily in witnes of his  
acceptance of such labours; for as I said before  
for twelue yeates after his entry among the  
Capucins, hee was soe weake, that there was  
allmoste noe disease whereof hee had not his  
parte, beeing oppressed without any intermis-  
sion with a greate weakenes of stomack, which  
infirmitie had now left him, soe that hee felt  
hardly any indisposition at all proceeding from  
his old malady.

Among other conferences which hee had  
with Ministers, there was one very remarkable  
that hee had with the pretended Bishop of  
Ely, who was named Doctor Eaton, who had  
the

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the fame among them to bee a very subtil  
disputer.

When hee came to Wissitch (where this reverend Father was prisoner) vpon some important affaires of the publique assises, there were some gentlemen of quality in this Bishops companye, whoe had formerly knownen this Father Bénett of Canfeild in his youth. Among the rest, was one knight called Sir John Cus; they earnestly solicited the Bishop to deale with him, and to conuict him of his errour; soe that the Bishop vnderooke it, and having appointed the time, they sent for him to the prison, without giuing him the least aduertisement of this theyr purpose. Hee supposing that it was to bee codemned to death for his Religion, prepared himselfe rather to die, then to dispute; At the first, the Bishop began to interrogate him as if his Inditement were now to bee made: but hee answered him plainly and categorically, not a whit amased; but presently after a fewe questions, hee entered vnlesibly into a questō cōcerninge the Popes authortie, which is a matter very odious in England; But when the Father sawe that the Bishops intention was not to examine him as a criminall, but to conuince him by argument, hee defended himselfe soe well, and answered the obiection of his aduersary so pertinently, that many Catholiques which were there present, thought it was Gods spirit which spake within him

him, to the dishonour and confusion of the Bishop & his adherēts: soe did this good Father excite himselfe with greate commendation in defending Gods quarrell, and dayly working the conuersion of soules, till such tyme as after hee had beene kept three yeares in diuers prisons, & was then sent back by bannishment into Fraunce (for soe he had his sentence) at the solicitation of his most Christian maiestie Henery the fourth of Fraunce: But that which occasioned the more speedy execution therof, was an other matter, which I will heere set downe.

A certayne vicar of the pretended Bishop of Norwich, named master Redman, accompanied with sixtie ministers, which came from a Sinode, came to Framingham Castle, where this father now was, being remoued frō that of Wisbidge, to confer and dispute with the priests, which were there prisoners, who were fortie in number; And to the end that all might be done with the more glorie, the gouernour of the prouince, who is the Lieutenant of the shire, was also there, called Sir Wingfield, who gaue countenance to this companie by his presence.

In the companie of these ministers, there was one called Wright, who hauing liued at Geneua, and there borne a great name, was greatlie esteemed for his learning and sufficiencie. This minister, entered into conference with father Bennet, and with two other priests, but he was so foyled, that the vicar Generall, with manie

others, did chaunge their colour, and were ashamed of their champion: and afterwards laid among themselves, that the faith of the Protestants, had received a great blow that day.

But this man being vain-glorious, was not content with this disgrace, but engaged him selfe for another day, to repaire his honor which he had lost. But to prouide for the worst, and to recover the honor already lost, there were chosen three of the most able ministers, which were designed for to encounter in a solemne disputation, three Priestes; vnder promise made by the Protestants, that they would obtaine warrant from the Councell, for the Priestes securitie in this action, which was otherwise a matter of great danger. Some weekes passed, during which time they treated of the points and circumstances of the disputation, whiles the consent of the Councell was procured. The Reuerend father Bennet was one of the three Priestes which were elected, for this disputation, as a man well qualified, both for learning and for pietie; But in the end, all came to nothing, for these Ministers becoming wile by the example of the former, after they had well thought vpon the busines, durst not appeare, nor yet could finde a more honest excuse, then to halten the banishment of father Bennet and the other Priestes: which being obtained speedily, they were quit and wholie discharged from this meeting.

Of his returne into France.

## THE XIX. CHAPTER.

After that Father Bennet had passed three yeares in prison, he was deliuered as aforesaid. Whilst he was in prison, he made it a Cloistre for the austerite of his profession, and a pulpit, preaching frequentlie there the word of God, and drawing many soules out of the sinke of heresie. The Catholiques were glad of his enlargement, in regard of their desire that he might returne, to enjoy the sweet contentments of his Cell, but otherwise they were exceeding sorrie to be depriued of his conuersation, his good instructions, and vertuous example.

His bretheren who knew how zealous and strict he was in the obseruance of his rule, in integritie of life, & great prudence and experience for the direction of soules, made him incontinently master of the Nouices. This office he exercised a long time at Orleance and Rouen, giving to euery one such an odour of his holines of life, and of his rare instructions, that many excellent religious men, could not speake of him, without witnessing singulare affection to honor his memorie, in recompence of those spirituall benefits which they thought they receiuied from him, or by his meanes.

Among other precepts which he gaue to frame  
H h 2 a life

a life truly spirituall, that of abnegation was one, as the virtue which doth deprive vs of all that proceedeth from the world, or from our owne proper interest, to giue our soules entirely to God, for as much as he hateth harts that are deuided, he feldome imparteth his graces to such, because the affection aymeth at some other object, then God alone: at the least wise, he never bestoweth his graces so abundantlie, as when we are void and quite emptie, of all other loue besides his. Therfore (laid father Bennet) there are three sortes of abnegation, one temporall, another corporall, the third spirituall, which doe settle, confirme, and establish our soule, and all her good workes, as fastinges, disciplines, prayers, & mortifications against al the assaults of the enemie. The temporall, is against the world, which by a couetous and disordered affection, to earthly things, seeketh to make vs strongly affected on her side to all vanitie, and so to become tributarie to her. The corporall, is against the flesh, which by fleshly pleasure, endeuoureth with might and maine, to deprive vs of the knowledg of the true and and soueraigne good, proposing to vs the false and masked, and couered ouer, with the outward appearance of the true. The spirituall is against the diuell, who by pride blindest vs, and hindereith vs to reflect vpon our ewne infirmitie, stirring vs vp to take the flight of ambition in soaring on high, to the end we may fall head-long into the the flames of hel fire.

The

The first of these abnegations, consisteth in the renoucing of gold, siluer, estates, dignities, enheritances, possessions, arrayne of seruants, and the like, and was recommended by our Sauiour him selfe, in the 14. of S. Luke. For want hereof, Achab, Giezi, Ananias, Iudas, and many others, ouerthrew themselues most miserablie. The second consisteth in renoucing the actions of all the senses, as seeing, hearing, speaking, tasting, smelling, touching, sleeping, cloathing our selues, and the like, which S. Paul doth recommend vnto vs, when he saith. Mortifie your members which are vpon earth. For want wherof, Dauid, Salomon, Herod, and infinit others offended God. The third abnegation extending farther then the others, doth deprive vs of all sort of complacencie, which we may take in our owne actions, of all vaine and curious thoughts; and loue of our selues, and causeth vs to doe all thinges only for the loue of God, seeketh his holy will in all thinges, and that which doth most especially tend to his greater glorie. By the first, we haue no more to doe with the world, nor the world with vs. By the second, our soule dweling as yet in the earthly tabernacle of the body, doth lead a life like to Angels. And by the third, we are transformed into God, as far as may be, being in the state we are. The first, maketh vs children of heauen, because we doe despise the earth. The second, doth prepare for vs a white stole, to goe with the virgins, singing and exul-

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ting after the Lambe.* And the third makeith vs  
to tast here, the sweetnes of those liquours,  
which doe inebriate vs in blessednes.

This excellent lesson was put in practise by  
Father Bennet, before he taught it vnto others,  
which made him so much the more worthie of  
respect and honor. The contempt of all thinges,  
made him for to be indifferent, and to be all vnto  
all, so that by a wonderfull pleasing and shinning  
sweetnes of affabilitie, he gayned the harts of his  
very enimies, euen of his owne religious; So that  
since his returne from England, many heretiques  
ooke occasion, vpon scruple that they had of  
their religion, to confer with him, by which  
meanes, Gods holie spirit wrought by him insen-  
sibly, the conuersion of a great number.

It hapned one day, whilst he was Gardien at  
Rouen, in time of the extreamest heates of som-  
mer, he not thinking of giving any the least easse  
vnto his bodie, wore his habit pieced, in the selfe  
same maner as in winter. The bretheren seeing  
him worke in the garden, and to sweat luch great  
drops as ouertooke one an other, had compas-  
sion on him, and said. Father, you spoile your  
selfe, this heauie habit killeth you, give vs leaue  
to take away these peeces which maketh it so hea-  
vie, they will serue you for another winter.  
What, said he, you mock me, my habit is as yours  
is, and I finde it light enough. Pardon me, said  
one of them, there is great difference, looke well  
yon it, and you shall finde it to be so. They had  
for

for all this much-adoe to periwade him. Loe what mortification this was, not to know in what maner his habit was, as whither it had such pieces vpon it, yea or no: certainly, this was the most extraordinarie grace of God, which held him alwayes rauisht, and by the attract of his loue, held him alwayes fastned to his Crosse, so that although he endured very much, yet he thought it to be nothing, for as much as the dolours of his Lord and maister were more sensible to him, and kept downe the feeling, of all other exterior paines.

*Of his virtues.*

## THE XX. CHAP.

**I**T may seeme from the purpose to set downe so many excellent virtues wherwith this B. Father was adorned, into the narrow compasse of one chapter, but not purposing to make any ample discourse of them (which requireth a great volume to containe them) I will only point out some few actes of many excellent virtues, and by that scantling, giue the Reader occasion to see the true spring and fountaine, though it be not deduced into great stremes. Who was there that knew him, that did not admire in him the greatnes of his charitie, the light of his faith, the faynes of his hope? Who can speake sufficiently

of the abillitie of his wit, his prudence, and his patience in all sorts of afflictions? His sweetnes of conversation, his profound humilitie, his perfect and prompt obedience, and of his simplicitie and modestie in all occasions? Who can worthlie expresse, the austoritie of his pennance, the fruit of his silence, the effectes of his preachinges, the violence of his labours, the crosses, sufferinges, watchinges, fastinges, mortifications and his disciplines? The Reader him selfe may easily infer most of all these, out of our former discourse of his B. life; Therfore I will only here relate, some particular actions of eache virtu, which may moue to a true imitation of them.

And first concerning humilitie, which is as it were the foundation of all the other, no man euer conuersed with him, who will not say, that he was truly humble. The offices and charges, which his pietie and rare prudence made him to beare in his order, were not accepted of him, but when he could in no wise auoide them: and notwithstanding these places of superioritie, yet he neuer committed to stoope to those meane drudgeries, which the lay bretheren are wont to performe; In so much, that when he was Gardien at Rouen, if necessitie enforced him to goe into the towne, to doe busines of the couent, or for the comfort of his neighbour, he did ordinarye carrie the wallet vpon his back, and begged from doore to doore, in going and coming: and to giue ease to his companion, he alwayes would carrie the

the more heauie burthen, albeit he were very weake and feeble of nature. Thus he put in practise what we said before of abnegation in the former chapter, affirming often, that it was not enough to haue the habituall virtu, if it were not accompanied with the actuall. We may (said he) consider abnegation in three maners; as first, habituall and resident in our soule; secondly, as virtuall, for as much as it is ioyned, with an intention of a precedent act; in the third place, as actuall, for as much as it produceth truly, acts conformable to her being, which are, a despising of ones selfe, proceeding from the knowledge of our owne weaknes; The two first are good, but without the third, they languish by litle, and in the end doe drie and wither quite away: whereupon great euills doe often follow, ether in the vnderstanding, by reason of a certaine darke cloud, which hindreth vs to know our selues, or in the will, which striueth not to get forth out of so dangerous a state. His humilitie was also seene, in hiding diligently those graces, which God did shew him in an abounding measure. The more he did receiue, the more was he a true follower of S. Frauncis, esteeming him selfe, the most imperfect man in the whole world. No man could know his visions, but some very few of his most inward and secret friendes. One day, a brother seeing him stranglie transformed, and as it were vntited with God by contemplation, much more straightly then others were, he asked

asked of him somewhat boldy, if he had not some extraordinarie vision in his extasie. What ( said he) should I haue visions? They are not for such miserable sinners as I am; So much did he humble , and cast downe him selfe , in the knowledg of him selfe , and in the nought of his owne weaknes, as God did raise him vp aboue others in grace and merit.

As for patience, which is the true sister of humilitie, he professed it in so high a degree , that it seemed almost impossible, to attaine further in the exercise of this virtu . Affliction did neuer make him change color: and that which was verie much obserued in him, whilst he was in England, he had alwayes an extraordinarie force and magnanimitie of spirit, wherby he was wonderfullie fortified, in enduring of all torments, and garded by these virtues , against the violent assaults of what affliction soever. During the great rigours of his disease (which were molt ordinary and daylie, as we haue before declared) albeir he was Gardien and superior, he was so obedient to the councell of those that were to councell him, that he neuer transgressed, yea he would obey his brother, or him that kept him , & had a particular charge to serue him, so that often times he found him in the same posture, that he had put him & left him the night before, without once stirring an arme. So God who is delighted in the sufferances of his friendes , and doth recompence them with increase of charitie, made him often taste the fruit therof,

therof, by such actions altogether miraculous.

On a time, hauing had a violent and dangerous sicknes, for a long time, he began to complaine a litle of the tediousnes of the same: not out of any impatience in enduring the sicknes (for he did rather wish to be alwayes so exercised) but because he could not goe to the quire, & performe other duties of the communite. For this I will obserue by the way, that he was a great enimie of singularitie, and alwayes thought that most assured and true marke of sanctitie in a religious man to be, to see that it doth alwaies follow the communite, without leaving it, vnles it be in extreame necessitie. And in this Pope Clement the eight had reason to say, that he would not haue a better argument to canonize a religious man, then to be assured that he had alwayes followed that which is ordained by his rule, for as much as singular actions & particularities, are never without selfe loue, which is one of the pestilences of religion. This blessed father therfore, discontented in his minde, that he could not follow the communite, and resigning himselfe wholie into Gods handes, felte in his soule a certaine sweetnes, more then vnuall, and as it were a certaine voice which spake to the eare of his hart, assuring him that he should receive a perfect remedie, on the day and feast of their Seraphicall father S. Francis, so that he would follow the communites. The effect shewed it afterward: for the eue of S. Francis being come, he issueth forth of the infirma-

infirmarie and goeth as well as he can to the refectorie with others. They would haue giué him some other meate , because on this day they fast with bread and water, telling him, that he was to weake and sick to fast, and that he would therby encrease his sicknes: but he forboare to eate otherwise then the rest did , following the inspiration or reuelation which he had had , and contented him selfe only with bread and water. The night following he went to Mattins , and he was no sooner vpon his knees , but lifting vp his harte to God to dispose him selfe to his office, he felt ( which he imparted to some others afterwards ) a certaine inward cheerfulness and iubilation of hart , which cannot be expressed , and he heard as it were a voice full of sweetnes, which conforsteth him, and said . *Goe and singe confidently , for thou art now wholly cured of thy disease.* O how good a thinge is it to endure for the loue of God!

Presently vpon this he recovered his health, and beginning to singe more loude then he was wont before he was sick , the other Religious knew right well, that God had shewed him some particular grace that night : and so recovering more and more, his former voice grew sweeter and stronger. Thus doth God repay the trauells which we endure, threefold beyond the valew of them, and maketh vs to see by infinit effectes, that patience is one of the most necessarie virtues of this life. For indeed the patience was notable,

that

that this B. father did practise with so much resignation; which he did compare to the arke of Noe, which preserued him and his familie from the vniuersall flood: his wordes are these. The Arke of Noe was caulked, to the end that the waters might not enter in: what is this Arke floating vpon ~~the~~ deluge of mischieves and tribulations? and what is this pitch wherwith it was caulked, but the fruit of patience, which keepeh the waters of afflictions, from entring into this Arke wel & closely stopt, to extinguish charitie? and for this cause, such a soule faith.  
*Aqua multa non potuerunt extinguere charitatem.*  
Many waters could not quench charitie.

Let vs passe to other virrues, and without infesting further in his feruour, nor in the obseruation of his rule, of which we haue already treated, I will here recite a strange accident which hapned whilst he was gardien, and master of the nouices at Rouen. A certaine young gentleman was inspired of God to despice the world, and to become a Cappucin, who was so at lenght after many delayes and proofe of his constancie. His parents (as it falleth out commonly) being grieved for this his spirituall aduancement, and enimies of this designe, attempted by letters, vsing therin the mediation of others, to draw him back. But when they saw they could not preuaile by this meanes, they deuised another, which they kept very secret, vnder pretext of going to visit him, and to be informed of his behaviour, and of

his

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his new course of life. And after they saw what contentment he found in a religious life, as he accompaigned them to the dore, they drew him by force out of the gates, and carried him away with them. The Porter hereupon began to crie, and the reverend Father being aduertised of this Jewed action, began to runne after as a good shepheard doth after a Woulfe, which hath taken away a Lambe out of his fould. But seeing his pourluing to be to no purpose, and that if he should ouertake them, he was not able to deliuere him forth of their handes; then full of feruour of spirit, and of a holy anger, he threatneth them with the iustiugment of God, saying, that he would neuer leaue such an enormous crime as this, without some notable & exemplar punishment. A thinge very strange & worthy of marke, that at that very time, sentence was giuen from heauen, and was very shortly after put in execution, to ratifie the true prediction of this good father. For some few monthes after, this younge gentleman, who could not be ouercome with any sortes of promises, came backagaine to take the habit, and a little after made his profession, who tould them, that from the very time that he was thus taken away, his father began to grow sick, and impayring still in his health, dyed shortly after. This ought to terifie those which seeke to draw their children by all meanes from religion: and although many are not so punished in this world, yet ought they to affurc

assure them selues, that they shall pay for it in another, if they doe not satisfie for such haynous crimes, by great and extraordinarie pennances: and principally, if such children come to be debauched and lewed, and leefe their soules by occasion of worldly encombrances in the way of virtu which leadeth to heauen. For if Religious men haue labour enough and much difficultie to saue their soules, why should not secular men feare, who haue soules of the same mould as they haue? I will add another storie, for prooef of this which hapned at the same time, and in the same place.

A certaine preacher Capucin, borne of one of the best and noblest families of Normandie, bore a singular respect to the piety of father Benner, and he likewise, did singularly affect him. One day as they conuersed together, and discoursed of death, and of the state of soules, separated from the masse of corruptible flesh, they made a muuall pact one to the other, that which should die first, should aduise the suruiner of his estate, if God of his grace and mercie would permit it. This preacher died first, and two or three dayes after his buriall, as this good father was in praier in the quire before matins, where he passed the most part of the nighte, he appeared vnto him in that forme and fashion, which witnessed a great affliction. After matins he came againe, and euery time he spake only these wordes. *Multorum manibus, grande levatur onus*: that is to say, a great  
bur-

This good father, iudging of his state by his wordes, could not forbeare to shed teares, and redoubled the fervour of his prayers, and for three dayes space, he caused all the Priests to celebrat Mass for him, and others to communicate after his intention: which done this soule appeared no more: giuing him therby to vnderstand, that his paines were changed into eternall rest in heauen. This was the entertaynment of this blessed father, who occupied him selfe wholy in prayer and contemplation, by which he was continuallie united to God his only obiect, and the virtu of pouertie, did dispose him the more vnto it, which he fostered as his mother. For to pray well, it is expedient to thinke of nothing but of God, and this thought can not be entire and perfect, vnles our harts be voide and emptied, from the affection of all earthly thinges. To this end he said right well, that there were three sortes of pouertie, necessarie for three sortes of prayers, vocall, meditation, and contemplation. The first is, a pouertie of affection proper to all Christians, which consisteth in not aching to earthly thinges, but following the councell of S. Paul, to vse them in possessing them, as if we had them not: and those which are endued with this spirit, say easilie to their thoughts when they enter into the church; Attend me at the gate, as S. Bernard did. The second is, the pouertie of profession, which

which belongeth only to religious men, who by their vowe, doe depriue them selues of all thinges: and this being more high then the other, doth greatly solace a soule, and maketh it more capable of meditation, lifting it vp so much the more in this state, as it hath lesse proprietie or demaines, ether in common, or in priuat.

The third sort of pouertie is yet more excellent then these two, which is a pouertie of spirit, not as it is ordinarily taken, for that which depriueth vs of all inordinat affection to riches, but for as much it ordereth our affections touching spirituall and heauenly thinges, causing that the soule doth not desire them for it selfe, nor for her particular profit, but only for the glorie of God, to whom it hath giuen the hart, the thoughts, and all affections. And this stripping the soule perfectlie of all corporall and spirituall thinges, of all desires which tend to her particular interest, is disposed by this maner to contemplation, and by continuall actions of loue and charitie, kindleth it selfe, yea and consumeth it selfe, to transforme it selfe, and become vntied vnto God, which is the vtmost degree of spirituall life.

Now it is easie to iudge, how this father was poore in these three kindes of pouerties. His profession doth sufficiently proue the two first, and his soule fastned to the Crosse, without intermission tasting the fruites wherof, he hath left vs the seede in his booke of the *Will of God*, doth de-

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monstrat the third. And from this vnion, procee-  
deth charitie, yea perfect charirie cannot be with-  
out this vnion, and hence sprunge the peace and  
tranquillitie of all his desires within him selfe, a  
constant concord with his neighbour, wldome  
which is the first gifte of the holie Ghost, which  
doth penetrat the misteries of God, and affectio-  
nat mercie to confort his neighbour in his necel-  
sarie, promptnes to Gods seruice, the practise of  
good workes, and the soule, the life, and the me-  
ris of a'l virtues. So that to speake that briefly,  
which I cannot particularize in a whole volume,  
this blessed father being vnited to God, we may  
truly inferre and conclude, that passions did ne-  
ver trouble the peace, which he did inwardly en-  
joy: that the saluation of his neighbour, was as  
tender to him, as his owne: that he thought no  
time so well spent, as when he could cooperat  
thereto in any maner: that his wldome did sound  
the most secret misteries: that his good workes  
were inestimable and great, his affections great,  
his virtues great, and therfore his memorie and  
his name, ought to be great among men.

Besides these virtues, which made him so ac-  
eep:able in the sight of God, and his admirable  
actions in the eyes of the world, he had certaine  
o her graces or gifts which S. Paul reciteth as sin-  
gular benefits of the holy Ghost, to those to  
whom they are imparted. There was nothing be-  
longing to spirituall beautie, wherof he had not  
some part and portion, and by his pietie and zeale  
which

which he boare to Gods seruice, he often times did many thinges, which may very well be des-  
med miraculos.

Being once sent to Audely there to retaine, it hapned as he came into the chappell, which is in the entrie to the church, he espied that there was no picture vpon the Altar, wherat he was much moued: for let heretiques say what they please out of their foolish malice, images are not only bookeſ of ignorant persons, but of more perfect men, who finde motiues in them to deuotion, which they would not haue otherwise. Wherupon he asked father Gardien, what the cause was, that their chappell was no better adorned? He answered him. Father we are ſo poore in this place, that we know not how to beautifie it, or coine by thole conuenient ornaments. Hereupon he willed him to prouide ſome colours, with which although he knew not what belonged to painting, nor euer in his life had handled pensill, he made an image of our B. Lady, in which are repreſented all the ſimboles and Hieroglyphes, which be required to exalt the virtues of the queene of heauen, and ho ſo laid and diſpoſed the colours, that for the beautie therof, and for the deuotion which it doth excite in the harts of thole that doe behould it, it was changed and put in the place of that image of the high Altar, where it yet remaineth to this preſent.

*Of his extasies and raps, and of the graces  
which he received in them.*

## THE XXI CHAPTER.

**I**F I shall speake as it is meete of Father Ben-  
net, and of his straight vnion with almighty  
God, of the force, of the perfection, and conti-  
nuation therof, I should not say, that he had ex-  
tasies or rauishments, but that his whole life from  
three and twentie yeares of age that he became a  
Cappucin, was a continuall rapt and perpetuall  
extasie. When soeuer he was feene, or where  
soeuer he was, he had his spirit alwaies lifted vp  
to God, the sight of the base creature, made him  
to become engulphed in the knowledg of his  
Creator. This was much noted in him, that when  
any man spake vnto him, and asked him any mat-  
ter, he must repeate the same thinge twice vnto  
him, because his soule being otherwise preoccu-  
pated, did not heare the first time: so that many  
had not bene edified by his conuersation, had they  
not knownen his great pietie; for oftentimes he  
spake so short and so brokenly, as if he had wan-  
ted words to expresse what he would say.

His extasies were iudged for such, by those  
that being very conuersant in mysticall Diuinitie,  
found them to be truly supernaturall; for they  
could not be soundinges as some might imagin,  
for as much as a soundinge, according to the opi-  
nion

mon of Galen, the prince of Philosophers, is an interception of the sence, by an obstruction of the sinnewes, which taketh away the pulse from the artires, and doth wholly deprive vs of the vse of reason. But so far was this Father from being deprived of knowledg, and of the function of the spirit with that of the sence, that on the contrary part, he was lifted vp to God, and receaued great illuminations touching the illuminative life, and assured way of perfection. Soundinges are naturall, and doe follow a sodaine failling of all the forces of the body, which carrie away with them those of the spirit, but extasies are from God, which by adrawing of loue, attracteth soules to him, to make them tast those sweetneses, which they could not otherwise.

When Father Bennet therfore, recited those thinges of so high a nature, after these extasies, wheroft he now had knowledge before, who can presume to say that this was naturall, and that they were nothing else but soundinges? For they arise from a great emptines or priuation of vitall spirits, which cannot passe to the place, ordained by nature for the functions. But extasies on the contrary part, proceed from a repleation or abundance of grace, which maketh the soule conuerstant in heauen, being yet fastned to this masse of earth. So S. Peter in the 10. of the Acts, falling into an extasie of spirit, saw a great sheete which came downe from heauen, full of all sortes of vncleane creatures, with a voice which said vnto

him; Kill, and eat. So S. Paul reporteth of himself, that he was rapt euen to the third heauen, and there saw thinges, which the sense cannot comprehend. And S. Iohn in the Apocalips, was first rapt in spirit on the Lords day, and saw so many maruellous thinges which he reciteth, concerning the circumstancies of the generall iudgment. So this holy Father being rauished in spirit, and receiving the knowledge of that which he could not attaine by great labour and painfull studie of manie yeares, we cannot but iudge necessarily, that these were graces which he received from God, in the sweetnes of his extasies.

Whilst he was Garcien at Charters, he fell into a grieuous sicknes, which most men thought would haue bene his last: for the violence of the feuer was so great, that it could not be asswaged by anie remedie: and he being but lately recovered of other former diseases, besides his austerities, he was become so weake and leane, that he was nothing else but skin and boane, so that it was thought almost impossible, that he could resist this brunt. In this case, he caused an Image of our blessed Lady to be brought vnto him, being singularly devout vnto her, and caused it to be set at his beds feete, that so he might the better behould it. But he was no sooner entred into contemplation, but that he fell into an extasie, for the space of eighteene houres, all which time, his sences were depriued of their functions, and during this while, he had no maner of feeling of his

his disease; Yea some did cry in his eare, but he did not heare them. His colour for this time, was far more vermitilian and cheerful then before, being more ruddie, where before it was more pale and wanne. To conclude, he was in such a state, that both the phisitians, and some others who came to see him said, that there was nothing but his bodie there, and that his soule was vnted to God in such a maner, that they could not expesse nor well conceiue. This then being said, is a great argument of his sanctitie, which they had formerly beleeued, but that hereafter there was no cause to make the least dout therof. Eighteene houres after he came to him selfe, seeming to be wakened out of a profound sleepe, and presently very cheerfull and well disposed, he raised him selfe vpon his bed, as if he never had been sick: God did that in a moment, which the phisitians could not doe in a longe time: and who will now be so hardie, as to affirme, that this was rather a sounding, then an extasie?

An other time, the zeale of the glorie of God and saluation of soules, particularly of those which were infected with heresie, drew him forth into a village nere Orléance, where there were many Hugonots. In all his sermons, his first disposition to enter into so holie a worke, was feruent praier, that he might lighten their darke vnderstandinges, and mollifie their obstinat and peruerse wils. But at this time he was very long, and very feruent in his praier before he went to preach, so

136 *The life of the Reverend Father*  
that his companion, turning his eye towards him,  
saw him compassed about with a light, and lifted  
up more then two foote from the ground, absorpt  
in contemplation of the diuinitie, which is the  
fountaine of all learning and of all virtu, from  
whom doubtlesly he drew all that which he was  
afterwards to speake, to conduct and guide the  
poore abused soules to God. So that it may be  
more rightly said of him, which S. Thomas said  
of S. Bonauenture. *Let vs suffer (saith he) one Saine*  
*to trauell for another:* for as much as he did labour  
but for one, which had bene formerly a sinner;  
but Father Bennet did labour for Iesus Christ  
God and man also, the fountaine of all holines,  
and the springe of our glorie. He was seene di-  
uers other times in extasies, whiles staying in the  
quire after others, he was intentive vnto prayer.  
But I haue reported this action more particula-  
rly, because it was accompanied with the conuer-  
sion of many, who afterwards became devout and  
fervent Catholiques, bearing so much the more  
true and earnest affection to Gods church, as they  
bore hate and malice to it before.

*Of his last sicknes and his death.*

## THE XXII CHAPTER.

**I**N the yeare of our Lord one thousand six hun-  
dred and eleuen, died this blessed father Ben-  
net, in the couent of the Capucins of our B. Lady,  
being

being at this time, the ordinarie Confessor of the religious women of S. Clare, turnamed the daughters of the Passion, of whom we haue spoken in the life of the B. Father Angell of Ioyeuse, in the chapter of his transporting to Paris. The graces which God did him during his life, were augmented in this last passage of his death. His sicknes was nothing in a maner, but a continuall extasie, in which he being vnited to God, received great contentment in his soule, and in the superior part therof, among the exceeding great dolours of his body, and the part inferior. His affections alwaies resigned into the handes of God, kept his will so occupied in the contemplation of the glorie which he was shortlie to enjoy, that by reason of a perfect contempt which he had of all earthly consolations, he would hardly be wonne to speake any thinge, desiring rather to speake with Angells, in the inward closet of his hart, then outwardly with men. Wherupon it came to passe, that God by a particular grace, which he doth not giue but to the greatest Saints, reuealed to him, the time, the day, and houre of his death, to the end he might dilpose him selfe with the more ferior for the same, and might omit nothinge of that which might be most necessarie for him in this last passage, whither interior for charitie and compunction, or exterior for Sacra-ments and prayers. For one of their fathers, an eminent man in this holy Religion, visiting him the day after he was sick in bed, and coming to take

take his leaue of him, because he was going to preach in the prouince of Tourain, asked of him, if this should be his last sicknes, for the separatio of soule & body, in yeelding the one vp to God, and the other to the earth? This B. father, lifting vp his eyes to heauen and sending forth a groane to God, said, Yea without all dout, and this also was at that very time, when discoursing of perfection, he tould him thinges which can not be learned, but within the practise of a high contemplation.

Sometimes he was hearde to speake within him selfe, with a spirit wholy abstract and retired, but with so soft and low a voice, and without any perfect distinct sound of wordes, that no man could vnderstand what he speake. In these secret colloquies a man might see, as it were a certaine light to streme from his face, and I know not what kinde of serenitie, which droue others into admiration of him who visited him, O if they could but haue heard and comprehended, thos discourses which his soule had with God privatlie, if they could haue seene the thinges which he saw, and haue bene made partakers of thos mysteries which were revealed to him, how would they haue bene astonished? For if the outward shew was so powerfull, how forcible had the truth it selfe bene? But as soone as this Father tooke notice, that somthing was obserued in him, which might bewray his inward perfection, he retired his spirit as much as he could from this con-

contemplation, to the knowledge of his owne infirmitie: or else informed himselfe of somwhat that was imperfect in himselfe. Which when a brother of his perceived, who had knownen him a long time, he began to aske him, if he had not some revelation of his future estate, or of his life past? To whom he presently returned answere. What doe you speake to me of Revelations, who am the most miserable wretch vnder the cope of heauen? and thus shewed, how much he was offended with such a question, which tended to his owne praise and commendation. During his life, he was singularly affected to speake of God, and of thinges which helpe a soule to the pathway of heauen, but in this last sicknes, this desire had gayned great increase, in so much that he was ver-  
ry desirous to haue a Religious man still about him, endued with the same spirit: for if any man would seeme to say, that he should by Gods grace escape this sicknes, he presently shewed, that such speeches were disgustfull to him.

He had a Crucifix at his beds feete, on which he continually fixed his eyes, and by the ordinary feeling of our Sauours doulours, wherof he was desirous to be partaker (as we haue noted before) he gaue free passage vnto teares, not able to hould them any longer, by reason of the tendernes of his loue: and kissing the Crosse which he had in his hand, he sent forth many groanes, shut his eyes, and adored God in his soule, whom this figure did represent vnto him, from whom he

he knew that saluation & all glorie that he could hope for, had their springe & their begining. His disease was violent, and his strength declining by little and little, made men to knowe, that the end of his pilgrimage was at hand.

The night before his death, a good Religious man, who had a great care to serue him, and not to forsake him, seeing him very quiet in spirit, and of a cheerfull countenance, as though he had felt no kinde of griefe, asked him, if now he would speake nocht, drawing so nere to his end, for the confort of his bretheren, of whom he had so great care during his life? He made vnto him this answeare, of an affection full of humilitie, and a grea abasing of him selfe. Alas, miserable sinner that I am, what edification can I giue, and what good thinge can the bretheren hope for of me, who am the greatest sinner in the world? And presently ioyning his handes, and lifting vp his eyes and hart to God, he added this versicle of the prophet Dauid. *Pau- per sum ego, & in laboribus à iuuentu- mea.* I am poore, and haue liued in labours from my youth.

The day being come wherin he was to render vp his soule to God, he would like a true Christian warriar, and singularly of the company of S. Francis, arme himselfe with compleate armour for this encounter. The most holie Sacrament was brought vnto him, and presently after, Extreme Vnction was ministred to him, and all the bre

bretheren being assembled, could not possibly restraine to weepe, not only for the losse of so holy and so zealous a man of their Religion, but seeing the effects of his profound humilitie, accusing himselfe before them all as an vngrateful man, saying, that he had neuer giuen them good example, and demaunded pardon of them, with such contrition as can not be conceiued nor expressed.

A little while after he had receiued the Sacraments, and giuen thankes vnto God for so great a benefit, he asked them saying. Is not this the day of the Presentation of our B. Lady? And when it was tould him that it was, he began to cry out with a loud voice. *O virgin which*: and presently flopt, finishing the rest with inward wordes full of affection, which is more proper and more common to holie men, then the vocall and exterior.

One of the fathers who spake to him concerning spirituall matters, as they are accustomed to doe in such cases, demanded of him, if he were not content and glad in his soule, that he was so nere to his deliuerance out of the milerie of this life, & now ready to arriue in heauen, there to liue eternally, not a dying life as this which we leade, but a quickning life, full of glorie and felicitie, where he should see their Seraphicall Father S. Francis, and the soule of the B. Father Angell, where he should conuerse with them, and singe with them foreuer, caticles of praises vnto God, beholding no more in a glasse, & thorough the shadow of faith only, but

but face to face in an Angelical maner? He answered only this; *That is it wheron I now doe meditate.* He was asked likewise, if he would not yet confess againe, seeing there is no man so iust, who doth not often fall. To which he replyed with the wordes of the Apostle: *I am guiltie to my selfe of nothing, but yet in this I am not iustified.* By his short answers he made it appeare, that he had his spirit well occupied, wherfore he was left awhile vnto himselfe, in his meditation, hauing his eyes alwayes behoulding and fastned vpon the holy Crucifix, which was standing at his beds feete.

About halfe an houre after, he desired them to call for father Gardien, for (quoth he) *it is now time.* This good Father sick of a violent feuer, felte inwardly the greater griefe, that he could not assist this blessed Father at his departure, then he did by the extremitie of his disease. For besides that they were both of the same contrie, and had borne one to the other a very particular and fervent affection, from the time that they first met in Flanders, hauing forsaken their parents and friendes, and had both of them the same designe, and at the same time had both taken the habit together, and received great consolation by their mutuall conuersation; notwithstanding, hearing that he desired to see him, he went from his chamber, not without much paine being very sick, and they entayned one the other, in spirituall and good discourses. The violence of Father Gardiens feuer would not suffer him to stay any

any longer, so that he was forced to retyre him selfe, and to take his last farewell of him, with his benediction, which he gaue him not without many teares.

His Gardien being gone, he turned him selfe towards the Religious who were present, and besought them to pray feruently for him; For he hould (faith he) and presently stopt. And as one of the Fathers was about to say, that they were not worthy to pray for him, but that they were in good hope that he would pray for them. Ah, said he, recite some prayers to the honor of the B. virgin and of S. Michael, for as much as there is no spirit so strong, but that it may faint. This made them coniecture that he saw somthing, and that the diuell, who during his life, could not inueigle him, did now attempt for to wound him. Whersore, some of the Religious praying, and one of them reading, he had not read adosen lines, but the blessed Father said. *It sufficeth: which* made them presently beleue that the temptation was past, and the enimie vanquished; For presently he lay very quiet, and seemed to be as profoundelye occupied in contemplation, as if he had bene in one of his extasies, which he had in his best strength. O how ought the wicked to feare death, when such virtuous men are persecuted in such maner! would to God they would reflect seriously hereon, once at the least in all their liues.

The time drawing on that he was to depart, he turned

turned his eyes vpon thole that did asist him, and asked them what it was a clock? And it being answered him, that it was siue a clock, then laid he, say no more to me now, but *Iesu Maria, now pray yee all for me.* Whosoeuer had seene at that time the poore Capucins (but rich in heauenly graces) on their knees, their armes spread in forme of a Crosse, their eyes lifted vp to heauen, wa-tering their cheeckes with teares, now redoubling the feruour of their prayers, and prouoking the Quires of Angells, and all the the B. Saintes, to come and receive this blessed soule, he would doubtlesly haue said, that one moment in the de-  
sert of religion, bringeth more true contentment to a soule, then an hundred yeares in the faire open fieldes of this miserable world, and to see so many deuout soules to pray for a holy soule, who whilst the Priest did pronounce without in-  
terruption, thole holy and sacred names of *Iesu* and *Marie*, augmenting the fire of his charitie, and not able to suppres it any longer, brake out into these wordes with a strange violence. O wonder-  
full, o incomprehensible abile of the loue of God!

This said, instantly his spirit fayled him all at once, and lifting vp his eyes to heauen, he entered as it were into a rauishment, where his soule find-  
ing true contentment, & the centre of her sweet rest, departed so sweetly, that he seemed rather to sleepe then to dye; and so it was a sweet sleepe  
of peace in the vision of his God, a sleepe of glorie  
and

and fruition of his Creator : yea such a sleepe  
it was, that euerie Catholique Christian may  
desire and say, that which Balaam constrained  
by the spirit of God, said. *Morietur anima mea,  
mors eustorum.* Let my soule dye, the death of  
the iust. So be it.

*The end of the life of the Reuerend Father  
Bennes of Canfield, an Englishman  
and a Capucin.*

FINIS.

Kk

A T A



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F I N I S.

*Faults escaped in the second life.*

Pag. 2. wherin many, wherin he. pag. 42. de-  
duction, devotion. pag. 90. to very, to be very.  
pag. 62. Et, And.

---

*Faults escaped in the third life.*

Pag. 77. line last, thou chaſt, thou haſt  
chaſt eyes.

Totum vidit & approbavit Reuerendus Do-  
minus Iacobus Pollet, Doctor in Theologia, &  
in Academia Duacena librorum censor, die 21.  
Octobris 1622.



# AN HISTORICAL NARRATION OF THE CONVERSION AND CONVER- SATION OF F. ARCHANGEL, BORNE of a noble family in Scotland, of the order of S. Francis, of those who are called Cappu- cins: and of the Ladie Margarete Gordon his mother.

**W**E doe daily see not without great wonderment, by the great goodnesse and mercie of God, the words of our Redeemer to be fulfilled, wherein he foretelleth, that the Church was to be gathered out of all nations and places: And (saith he) they shall come from the east and west from the North and South, and shall sit downe in the kingdome of God: so that this may truly be called the kingdome of God, like a nett cast into the sea and gathering of all sorte of fishes: And certainly we reade both in ancient and moderne histories, that many haue beeene called from east & west to the kingdome of God, if we looke backe vpon all the diuers ages of the world, from the time of our blessed Sauours incarnation even

Aaa

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to this present age wherein we nowe liue. How  
manie may we number heretofore & euен nowe  
from the South? But some may iustly call in  
question whether there can anie good come from  
the North whereas it is written. *Ab Aquilone pan-  
detur omne malum.* All euill shall proceede from  
the North. But the infinite goodnesse of God  
hath not excluded the people of the North from  
the benefit of his holie vocation, but hath vouch-  
safed to call them to his heauenlie kingdome.  
He hath caused his grace to superabound where  
sinne before did abound, that the promises of  
God might be fulfilled. *In thy seede (Christ) shall  
all nations be blessed: Their sound went forth in-  
to all the earth. I was found of those who sought  
me not, and I openly appeared to those who did not  
aske after me.* Soe that by this meanes no na-  
tion can pretend this excuse. *No man hast byred  
vs.* It is no part of my meaning to runne through  
all nations and regions of the North, nor to ob-  
serue out of theire Annals who, what men of  
qualitie, and how manie in number haue beene  
called to this feaste of the mariage of the lambe, I  
will nowe only insist in the kingdome of Scot-  
land and briefly sett downe the vocation of God  
in our times, and in this last houre of the world,  
forasmuch as it concerneth some singular per-  
sons; which thing hath occasioned this my  
treatise.

*E. Archangels countrie, and his mothers kindred.*

## THE I. CHAPTER.

The kingdome of Scotland, ancient and well knowne, hath brought forth some notable persons both men and women for pietie and holinesse of life, descended of blood royall, who in diuers ages haue come thence by Gods prouidence into the prouinces of Belgium, and as is euident by true stories, by voluntarie pilgrimage haue entred into those parts, that they might imbue the people with good manners and holesome instructions, and bring them to the light of faith from the darkenesse of infidelitie, or might reduce them declining by litle and litle from the light, having once shined vpon them, to behold the amiable beames thereof againe, and confirms them in the happy enioying of this benefit. And albeit this light seeme to be withdrawn from the kingdome of Scotland, being infected with diuers heresies by the leueritie of Gods iustice, yet is it not soe wholly taken from them, but that it often breaketh out through the thicke clouds of errours, and sendeth forth beames which cause a spirituall fruitfulness; so that here and there manie good graines of wheate growe vp among much cockle, and make a litle harvest not to be neglected. For as much, as it is lesse in quantitie, it is more precious in vertue and qua-

litie. But if the rest of the graine by reason of the  
chicke growth of tares, seemeth to be somewhat,  
or for the most part choaked as that it cannot  
growe vpp, we knowe that our most gracious  
God liueth, able to raise of stones children of  
**Abraham**, who will cause at a fitt season, the seed  
of faith which seemeth there to be as it were  
dead, to sprout forth and to be plentifully mul-  
tiplied.

Herein I will not heape vp manie examples, I  
will only recite one or two fitting this purpose.  
How choice and good a graine was the most  
vertuous queene Marie of Scotland, mother of  
James the sixt, the most potent king of greate  
Britannie; How fruitfull a graine was she euen  
to death, by whose example manie being prouo-  
ked, and among others some most noble persons  
neare vnto her in the same roiall stemme, I meane  
the two brethrem named Gordons, who at seve-  
rall times yeelded vp their liues to death for the  
glorie of God. And that noble personnage and  
verie reverend Father, James Gordon Huntley  
vnkle of F. Archangel, a true and elect Priest of  
God, verie lately deceased after much miserie  
which he endured in Scotland for the consola-  
tion of the faithfull, refused peremptorily the  
Marquiship, descending to him by the death of  
his elder brethren, though offered to him by the  
politique state-simen, choosing rather to be an ab-  
bot in the house of God, and in the most holie  
Societie of Iesus in which he liued and died, and  
vnder

under the yoake of obedience to passe a long and voluntarie martyrdome in banishment, then to haue that contentment and estate of temporall greatnessse and felicitie.

O happie stocke, out of which so manie noble branches of sanctitie haue sprung ! among which this F. Archangel & his mother, the sister of so noble brethren, are not in the last ranke. For why should the sister not be partaker of the holy lot fallen to her brethren ? Was not that diuine fauour also done to her, that she might suffer also somewhat for Christ, to the open viewe of the world ? In the continuation of this discourse you shall see, a vertue and power of God eminently shewing it selfe in this fraile and weake sexe, after you haue beheld the birth and stock of her sonne, John Forbese, predestinated from eternitie to be the seruant of God, whose storie we nowe treate of, and whose life we doe begin by Gods assistance to make knowne ; By occasion whereof, we shall see manie casualties of the sonne and mother, and what she suffered with her sonne, and he with his mother.

F. Archangels Stocke by the Fathers side. His father infected with heresie. His fathers hate towards his mother for her faith: and his putting of her away for that cause. The unfortunate marriages of persons of diuerse religious.

## THE II. CHAP.

**S**He being the sister of the forenamed brethrē, who died for the defence of the Catholique faith, from her tender age inwardly coueting to be wedded to her heauenly spouse, was greatly inflamed with the loue of virginitie, and when she was mariageable, did earnestly seeke to consecrate her selfe to God in some religious order, if not in her owne countrie, at the least in an other foraine countrie. Which desire when she one day revealed to her mother, she received a blowe on the side of the cheeke, with an angrie repulse in this manner, I haue (laid her mother) but two daughters, if one chance to die and the other become a Nunne, what will become of all my issue? whereas my sonnes haue voluntarilie lost their liues. So worldlings imagine their children lost, who retire themselves to God in a religious course. Upon this she was silent, notwithstanding had not the king and principall of her kinred put in greater letts and hinderances, she might happily haue enjoyed her holy desires; But by the authoritie and counsell of the great persons, this noble

noble Damoiselle was maried to the Count or Baron of Forbese, who was rich and mightie in possessions and domaines, though inferiour in nobilitie. In such manner was S. Elizabeth the daughter of the king of Hungarie, wedded to the Landgraue of Turingia, though she desired to march her selfe only to the heavenly bridegrome.

Margarite was maried to Forbese for the composing of some enmities betweene the two families. After some fewe yeares, Forbese had by this most noble matrone, besides the eldest sonne and some daughters, this second sonne Iohn Forbese, who afterward changing his name, according to the manner in his first entrance into the order of the Cappucins, was called Brother Archangell. I may trulie style her most noble, because she is of the royall blood of the Stuarts, of whose nearer ancestours a noble perso wel knownen in that nation, maried the daughter of the king of Scotland. Archangels Father was descended from a noble familie of the Forbes in Scotland, verie rich in earthly substance, but which is to be lamented, verie poore in soule, as beeing an obftinate heretique. His mother from her infancie was alwaies a Catholique, by name Margarete Gordon, the daughter of the Marquis of Huntley, who after the taking of the king of Scotland, gouerned the kingdom as a Prince next in bloud, and as a good Catholique, faithfully assisted the Queene then regent beeing left a widowe, who afterward was a glorious martyr. While he liued

*The life of the Reverend Father*  
the kingdome continued in the Catholique faith,  
but as soone as he was taken and beheaded  
through the faction of the bastard of the king, it  
fell into heresie.

Moreover the enmities which were appeased  
by the mariage, grue fresh againe, especiallie a-  
gainst the mother of F. Archangell. For some yea-  
res beeing nowe past, that she had suffered manie  
wrongs and indignities of her husband, princi-  
pally because she was constant in her faith, she  
was put away by him, and when he sawe her in-  
uariable for her beleife, he tooke an other of his  
owne sect, not vnlike to himselfe in manners. She  
being thus diuorced, was driuen to seeke harbour  
among her kindred, living verie secretely. It was  
the more grieuous, because at this time she bore  
in her wombe this most worthy fruitfull and deare  
infant, Iohn Forbeſe. Giue me leaue to iſſit a  
while in recouſing the miseries which this noble  
dame Margarete bore, being great with this  
child, both in her owne person and his, the rather  
to encourage Catholiques in their miseries by  
this example: as also to shewe them the vnhap-  
piness of mariage, betwene those who dif-  
fer in religion. It was well laid of the Poet. *Si vis  
aptè nubere, nube pari.* If thou wilt marie wel, take  
an equal mate. Which precept the Lacedemo-  
nians thought fit to keepe so exactly, that Plu-  
tarch reporteth of Archidamus king of Lacede-  
monia, who because he tooke a wife of a ſmaller  
ſtature then himselfe, he was deeply ſimed of  
them

them, who pretended this cause, that Archidamus by his vnequal match, would beget to them not kings but Kinglings, which is to say contép-  
tible for their littenesse. How then are they to be  
fined and punished, who neglecting religion, and  
respecting only riches and nobilitie, doe match  
their sonnes and daughters with heretiques?  
Who can be more vnequal, and more vnlike one  
to an other, then those who profess a contrarie  
religion? Howe then are these mariages made by  
the parents as the authours and promotours?  
If the Wolfe shall communicate at anie time  
with the lambe, so the sinner with the iust. Saint  
Paul saith; Beare not ye the yoake with infidels.  
For what participation hath iustice with iniqui-  
tie? or what societie is there, betweene light and  
darkenesse, and what agreement with Christ &  
Belial, or what part hath the faithfull, with the  
infidel, and what agreement hath the temple of  
God with the Idols? For you are the temple of  
the liuing God, as God saith. I will dwell and  
walke in them, and will be their God, and they  
shall be my people. But if anie one shall violate  
the temple of God, God will destroy him. Iusti-  
tie saith the Scripture; yee shall not enter into  
them, neither shall they (meaning strangers) enter  
into yours, for they will certainly turne away  
your hearts to followe their Gods.

But put the case there were no daunger which  
a constant minde ( though experience teach the  
contrarie) might not preuent, what peace, what  
amitie

amitie can there be betweene persons so mainely opposite? Beside what will become of their children, the fruit of mariage? Are they not all in daunger of beeing infected with heresie? Yea is it not couenant betwixt such persons, that the sonnes be brought vp in their fathers religion, & the daughters in their mothers? What more cruel and detestable couenant then this, to beget children to be burned in the eternall flames of hell? And what can be more impious, then that Parents should haue so litle regard, what faith and religion their children professe?

Some Lukewarme Catholiques will answere me; Yea but we will prouide that the children be brought vp Catholiquely. How dangerous is this aduenture? Who knoweth whether of these shal preuaile most with their children? Who can iudge whether carnall affection with the corrupt inclination to ill, will not sway more then true reasons to good? Besides, while one buildeth and an other destroyeth, what availeth their labour while one prayeth, and an other curseth, when will God heare? This I thought fitt by the way to touch, not that I reprooue anie yong maiden of transgression who is vncapable of guile in this manner, and yeeldeth a simple obedience to her parents, but that Catholiques may vnderstand, howe iustly such mariages are forbidden, and howe vnhappie they are to their childe, who are innocently contracted by their parents meanes.

*The diuise persecutions and practises, vsed against  
the mother of F. Archangel.*

### THE III. CHAP.

**L**et vs see how excessiue the rage and furie of this inhumane husband was towards his wife, who transported with deadly hate towards her, inuented diuers molestations and practises, which when they tooke no effect, he attempted to make his wife away treacherously, neither did his bill of diuorce sufficiently satisfie his anger kindled against her, which he sent her by reaon of the difference of religion, but he thought on a farre more cruell manner of revenge. Once as she poore matron was going to visit some of her kin-dred, hauing some in her companie who did attend her in the high way, her husband hauing notice of it, came with some horsemen, and violently assailing her, tooke from her all manner of furniture which she carried, and left her only one mantle to couer her shoulders: which he did to the end, that by such vexation, he might remoue her from her constancie in the profession of her faith. After this imparting his griefe and trouble of minde to some of his friends, he by their aduise attempted to make her away by poison.

The day was determined, on which he making all faire outward shewes and pretence of reconciliation, giueth order to entertaine his wife with

with a great banquet, euen in that castle wherein he caused her to be kept, bearing in her wombe quicke at that time this Sonne John Forbese, intending thereby to dispatch both together. But God who had preordained otherwise of this child and the mother, defeated this wicked purpose, who moued sodainely one of the confederates in this designe, to go about midnight to the castle, and to gett vp to the windowe of this poore prisoner, who discouered all this mischievous practise intended to her the day following. Whereupon fearing vehemently her owne and her childe's destruction, she aduised with this faithfull messenger, what she was to doe in this case.

The next morning, at the dawning of the day, she obtained leave of the keeper of the castle, that for solacing her selfe, she might goe to a castle of one of her kindred, which was but two leagues from that place. The keeper graunted it easily, because he knewe by proofe of her in that kind, that she had faithfully returned, after that (attended with a small retinewe)she had taken a little recreation by so small a iourney. But when she reuealed the cause of her comming to her kinsman, she remained vnder his garde for a time, iustly refusing to returne with her keeper, and so disappointed her husband of his wicked purpose. And thereby he grieuouslie offended with his wiues kindred, gaue them occasion to seeke reuenge on him, either by violent and open meanes or by secret, had not their medling beene

him-

hindred by the kings commandement and carefull prouision.

*Newe attempes to take awaie the life of this matron,  
and newe plotts to deprive her of her honour:  
and likewise the tentation of the devil.*

### THE IV. CHAP.

W OULD a man thinke, that after all these plotts soe defeated, the malice of her husband should be so restleste, as to goe forward in his mischievous intention? Certainly although by false disimulation he seemed to haue deposed the former obstinate rancour of minde, yet the blind and intemperate lust towards his strumpet, who could not endure a mate, pricketh him forward to seeke newe wayes, howe he may effect his old wicked deaigne. His seruants likewise did watch thou to deprive the afflicted matrone of her life. As she was once walking on the top of a mountaine for her recreations sake, her husband vnderstanding of it, came in hot furie on a suddaine vpon her beeing mounted on horse backe, and thought verily to cast her into a riuers, which was at the foote of the hil, hoping perchance (as it is probable) that vpon a rumour spred, that she was fallen into the riuers, she might be thought to be the authour of her owne death. But while she began to fall, calling vpon God and the Blessed Virgin the mother of God, she was preferued at that time.

time. In the meane while this treacherous person departed with shame and confusion.

An other time having suborned a noble person of his bloud, who should falsely accuse her, that she had conceiued by keeping companie with an adulterer, he easily beleueed that by this accusation he should obtaine leaue of the Ministers (though the gospel be directly contrarie) to keepe his harlot in steed of a wife, and that hereby he might haue a plausible reason, to make the common sort of people beleue, that he was innocent. But when they failed in prooфе, these uniu-  
iust judges found out an other pretext of permitting him to marie a second wife, while his first was living. For they decreed that the husband might lawfully take an other wife, because the first was stiffe in her religion, which they called Popish. And this they determined might be done publiquely & solemnly, seeing that the first was to be reputed dead before God in her soule, and most worthy of all shame and ignominie.

Amidst all these troubles and persecutions, the vertue and constancie of this noble dame was so eminent, that her verie enemies had her in admiration, in so much that manie noble men, though infected with heresie, did seeke to marrie her, who thought that the mariage was lawfull in regard of the diuorce which her husband had made, and the wrongs which she had sustaineid. But she by the grace of chaſtitie which God had giuen her, and not forgetting her troth plighted in

In wed-locke, could neuer be persuaded to commit so shamefull an act, as to soile her Christian puritie, or the honour of a Catholique woman. Wherfore she chose rather like a mourning turtle doue, to leade a solitarie life, then liuing in all worldly pleasure, to be reputed false to her husband, to dishonour her children, and to leaue an infamy vpon her most deare infant John Forbese, with whom she was great at that time.

Thus she couragiously ouercame al the assaults of those who cealed not to solicite and importune her to these euill courses. Neither did she beare all this for a smal time, but very long and patientlie, which happily God in his prouidence ordained for an example to her children, & the true Catholiques of that countrie. Sweete Iesu how manie waies doest thou exercise in afflictions, those soules whom thou hast chosen for thine, that in some thing they may be made conforme to thy most bitter and holy passion!

*The Father of Archangel taketh him from his mother  
to be brought vp in heresie: but the mother  
giueth not ouer her care of her sonne.*

## THE V. C H A P.

**A**fter this noble matron had passed her traualle of childbirth, in bringing in to the world this her deare infant John Forbese, she entered into newe traualle and paine, in bringing him

him vp with all care and diligence, and giuing him milke of her owne breasts, with which he drewe and suckt the good and sweete nature of his mother. She was not ignorant, that it did not little auiale for the infusion of pietie into tender age, with what nurses milke children are nourished: and therefore she thought it no paine to nourish him of her owne milke, whom she had nourished of her owne bowels. Wherein manie noble woemen are to be blamed, who refuse to vndergoe the trauaile of nourishing their owne babes. Hence it cometh to passe, that committing them to other nurstes, they drinke in also corrupt and peruerse manners, with the milke they sucke from them. As soone as the father heard that his lawfull wife had bore him this sonne, he began vpon due consideration to thinke seriously of his lawfull successour of his hereditarie domaines, if peraduenture his eldest sonne should die, or should vpon dislike (as by the euent it selfe it fell out a little after) fly from him. Wherefore he thought it best by way of prouision for these future inconueniences, that as soone as his child was weaned, he should either by force, or by some flight, be taken frō his mother, and brought vp with him. He often communicated this his purpose to certaine freinds, who counsailed him to the timelie and speedy execution of it, which he did presently after the weaning of the child, which was no small affliction to the mother, to see her child brought vp so contrarie to her good desires.

desires. In this case she ceased not to pray for him dayly. Thrice happie child, who began beeing but a tender infant to suffer for iustice, herein giuing good occasion of presage, that he would by Gods holie prouidence be one day a true Catholique.

So was he taken from his mothers breast, to be nourished among wolues and foxes; Before he was borne they would haue deprited him of injoying the visible light, & presently they sought to take from him the inward light of his soule, practising the stratagemes of wicked Naaz, who said he would enter into league with the Israelites, vpon condition that he might putt out all their right eyes. But netheir Gods hand, nor the mothers vigilancie was wanting to this child. As he grewe in yeares and vte of reason, his good mother dealt with him by secrete and faithfull messengers, persuading him earnestly to the Catholique fayth, & to the declining from the poisonous errors of Protestants; at least she endeavored to breed some impressions of doubting, least otherwise he might be too deeply sealoned with their wrong instructions. O how much doth it concerne parents in thele vnhappie times, wherin heretiques liue in common with Catholiques, to take great heede leaft their children be corrupted by their conuersation! Their speech (as the Apostle saith) creepeth like a canker. It is not sufficient for parents to haue begotten children in flesh, yf they neglect to beget them in Christ.

18. THE LIFE OF THE REV. FATHER  
This belongeth to Parents. Instruct thy sonne,  
saith the wile man; and Ecclesiasticus saith. If thou  
hast children instruct them and bowe them from  
their childhood. For in that age their vnderstan-  
ding is like to a white frame which is readie to  
receiue anie kind of figure or image, or like vnto  
white wolle, which as yet hath not had anie die,  
or like a yong twig, which may be easilly bowed  
anie way, but what image, colour, or plie they  
take at first, these are likely to continue. If there-  
fore they loue their sonnes, let them teach them  
what belongeth to the seruice of God, for he that  
hath pitie, teacheth & instructeth as a shepheard  
doth his flocke. For it is certaine, that euē as the  
branches of trees cannot bing forth fruit, vntesse  
the roote and truncke afford them vitall sappe: so  
can not children bring forth fruictes of vertue, vnt-  
esse their parents minister to them, the fruitfull  
sappe of good education and discipline, which  
they ought to doe no lesse by good examples then  
precepts. For all inferiours doe more obserue  
examples then words, and children doe easilly  
abstaine from euill, if they see a horrour and de-  
testation of it in their parents: whereas on the  
contrarie part, if they see their parents forbear  
not to doe it, the custome of beholding, taketh  
libertie of imitation, as Valerius Maximus saith,

In this kind of instruction, parents doe not on-  
lie benefit their children, but themselues also  
most of all in the sight of God and men. Howe-  
acceptable this is to God for their owne good,  
the

the Scripture testifieth, by that which fell out to Abraham. Can I hide (saith God) from Abraham what I will doe? for I knowe that he wil instruct his children and his house after him, that they keepe the way of the Lord, and doe iudgement and iustice, and before men they receiue benefit. For a wise sonne is the glorie of his Father, and on the contrarie part, a foolish sonne, is the grief of his father. Hence Eccleasticus saith. Praise no man before death, because a man is knowne in his children: and againe, Take no pleasure in wicked children if they be multiplied, neither be delighted in them, if the feare of God be not in them: doe not trust to their life, that is, trust not although thou doost see them in good health & strong, & doe not respect their labours by which they performe great and noble acts, to procure you in your opinion a suruiuing sonne & name. For one fearing God, is better then a thousand impious persons, and it is better to die without childe, then to leauewicked ones; For impious children doe dishonour their parents, & prouoke Godswrath. Therefore to preuent this euil in leauing a bad issue, let parents teach them to feare God, euen from their cradle; Let them consider that if they be careful, that they may conueniently vnderstand matters of this world, and how they may be gracious in humane societie, howe much more is it necessarie to take care, that they may knowe their dutie to God, and howe to please him. This was the principall care of this pious

20 THE LIFE OF THE REVR. FATHER  
matron, in the bringing vp of her children.

*The mother is carefull of the good of her elder sonne, the brother of Archangell. He goeth into the Lowe-countries, becometh a Capucine, and endeth his life piously in the order, before the coming of his brother.*

THE VI. CHAP.

**A**S the mother was carefull of her yonger sonne, so was she as carefull for the setting and strengthning of her elder sonne, according to his age, in the true faith. Whereas he was much grieved with the wrong and dishonour done to his mother, he went boldly to his father, and signified that he was minded to trauaile into foraine countries, and as occasion should be offered, to beare armes in some honourable seruice. His father knowing his auersion from him selfe, and stoutnesse in defending his mothers cause (wheras the sisters held with the father) gaue way to the motion, and lett him goe. He arriued happily in the lowe countries, and offering his seruice to the most warlike Prince of Parme, was well entertained of him, and so had for some time a pension paid him from the Catholique king, and his table in the companie of other noble gentlemen, who belonged to the Prince. In a short time after, forsaking this course of militarie life, and abandoning

doning his countrie, his domaines and lands due to him by inheritance, by the sweete inward motion of the holie ghost, he entred into the order of the Friars Cappucins, which order that noble Prince of Parma (much deuoted to the blessed & Seraphicall Father S. Francis) brought into those crountries, after he had prosperously restored Antwerpe, and most happily recovered it by a noble stratageme of warre. And hauing obtained the Popes Bull for confirmation of it, he planted the in their first seate at Antwerpe. Shortly after died the brother of Archangell, hauing liued but a short time in the foresaid order: who leauing a sweete odour of good commendation behind him, for his abstinence and singular feruour in prayer, went to take possession of a greater inheritance in heauen, then that which he had left on earth for Christes sake. He ended his life in the Quire at the time of the Complie, hauing past the day in the common exercises of the brethren, & accustomed labours, so that from the Quire of religious persons singing psalmes he went to the Quire of Angels, to be ioyned in consort with thole yong ministrell Maydens, that is of holie and of blessed soules.

Who then is there that marketh, how manie men die vnhappilie, some in blaspheming, some in surfeting, some in combating, some in committing whoredome and adulterie, yea sometimes in the horrible acts of these sinnes, and considering the death of this holie brother ( if it be to be

22 THE LIFE OF THE REVER. FATHER  
called a death) after so manie penances, after so  
pious and devout prayers and meditations, after  
so much fasting and affliction of bodie, which  
death befell him while he was lauding and prai-  
sing God, would not earnestly wish, and wishing  
send forth a sweete sigh saying. *Who will grant to  
me, that I may die the death of the iust, and that my  
end may be like theirs?* His name in religion was  
Archangel, which his yonger brother also tooke.  
**Who will call in doubt whether his soule was**  
not most acceptable to God? for me I doubt not  
of it. And in testimonie of it, at the time of his  
death, there appeared to a certaine devote person,  
a most bright and cleare light, which shined  
aboue the Quire. But we doe not so much insist in  
these and the like signes, but in the infallible testi-  
monie of his vertuous and religious life, and his  
devout service of God, who rewarded his short  
trauaile with eternall happinesse.

*The denotion of the most noble Duke of Parma  
Alexander Farnesio, towards this  
order of S. Francis.*

## THE VII. CHAP.

W Hereas by occasion of treating of the elder  
brother, there was speach offered concerning  
the Duke of Parma, I thought it meete to speake  
briefly touching his singular denotion, towards  
the

the Seraphicall order, for which we may piously beleue, that God rewarded him for his good wil and deuout affection, which is as acceptable to him, as the worke it selfe, when it cannot be put in execution. For it is well knowne, that this Duke after greate victories which he had gotten of his enemies, after manie labours and trauailes sustained for the deliuerie of the lowe countries, did earnestly couert some quiet repose and rest of minde, by which he might not without the foile of the greatest enemies of eternall blisse, dispose his soule to God for a happie passage.

To the effecting whereof he determined with himselfe, incited the rather by the exâple of this noble Scottish man, the brother of our John Forbese, to enter into that religion which he had first brought into that countrie. And he had entred without doubt, if he had not beene hindred by the right reuerend Father by name, Monsieur Lignerous, his most eloquent preacher, who was afterward Bishop of S. Omers: who told him, that the publique good was to be preferred before the priuate, & that the commo wealth could not want his presence, in so vrgent necessitie of the French warrs; Wherefore if he did otherwise, he should periuade himselfe that he should offend God. Whereupon saith his Preacher. Sir, be of good courage, when the French warres beended, you shall obtaine my leaue (but I knowe not whether the Catholique king will grant you it) to performe your vowe. A litle after tho

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Prince going towards France, fell grieuously sicke  
and died at Arras.

Two houres before his death, he would  
needs be cloathed in a Cappucins habit, to re-  
fifie his deuotion towards this holie order of  
Saint Frauncis. Therefore two of the ancient  
brethren being called, brought the habit which  
he would put vpon his naked bodie, which by  
reason of his weakenesse, was verie painefull  
to him, as his countenance and the contrac-  
tion of his lips did evidently shewe. But the  
sharpenesse of the flesh, is the sweetenesse of  
the spirit and soule. God be mercifull to his  
soule and reward him, for all the good which  
he did, in defence of his countrie and the Ca-  
tholique faish. Let his memorie be honou-  
red and followed with benediction and than-  
kes-giuing more particularly among our re-  
ligious brethren, whome he alwayes in regard  
of his deuotion to Saint Francis so reuerenced,  
that he attributed so much to the R. Father  
Felix of Lapidon (one of the principall reli-  
gious who came into this countrie) that by his  
counsaile he did much good, would willingly  
heare his admonitions and reproofes, would  
kisse on his knees the rope wherewith he girt  
himselfe, yea he would sett him in his chaire  
as his most deare Father, while he was giuing  
him good and wholesome instructions. I hope  
the Reader will pardon this digression, wher-  
in I was willing by occasion of mention made  
of

of this noble Prince, to shewe a gratefull memorie of his bountie towards vs ; Neither is it to Iohn Forbese his preiudice, if this discourse be a litle interrupted , whereas he had the same obligation as we, to so great a Patron and fauourer of our order.

*Archangel is conuerted to the Catholique  
faith. His father seeketh to diuert  
him from it by a wife, who was  
an heretique.*

### THE VIII. CHAPTER.

**T**O returne thither whence we made a digression , the brother of Iohn Forbese ( who ended his life in the poore Couenant of Cappucins, newely planted in the lowe countries ) arriued there, where there was not any feare of shipwracke, and in a short space of time, fullfilled the course of many yeares ; because his soule was pleasing to God. He, I say, both before and after his entrance into religion, did often secretly exhort him by letters, full of religious counsaile, to the faith and loue of Christ. Truly herein a brother which is holpen of his brother , is as a strong citie ; For howe could so syncere loue of brethren be idle and vnfruitful? Howe should not he procure his brother

- 26 THE LIFE OF THE REVE. FATHER.  
to be partaker of that good, wherein he tooke so  
much ioye? In this he was not vnlke to S. An-  
drewe the Apostle, who hauing found out the  
most innocent lambe of God which taketh away  
the finnes of the world, came presently to his  
brother Simon Peter, and said to him. **We haue**  
*found out the Messias: and brought him to Iesus,*  
**Which also Philip the Apostle being called of**  
**Christ, did to Nathanael, bringing him to Iesus.**  
The same was spoken in a type by Ioseph the Pa-  
triarch, to his brethren. Bring your yongest bre-  
thren that you may not dye. Such is the plentie  
and excellencie of spirituall goods, that the more  
they be possessed by manie, the more euerie one  
particularly doth possesse them, and reioice more  
in the possession of them. Whereupon all men  
doe wish, others partakers with them of these  
goods. But such is the barenesse of temporall  
goods, that all heaped together, are not sufficient  
for one. Soe that no man desireth a partner herein,  
but rather so refuseth it, that if he haue one, he pi-  
neth away with enuie.

The brother of our Archangel, whom without  
doubt he had refused to admitt a partner in his  
temporall estate, he now laboureth to haue him  
ioyned with him in the heauenly inheritance. He  
directs him to his vnkle the noble person James  
**Gordon, a most worthy Priest of the Societie of**  
**Iesus, who was then employed in Scotland for**  
to gaine soules. He exhorted him to followe his  
good instructions, and stirred him vpp to it, as a  
matter

matter of wonderfull importance, which is the eternall saluation of his soule. He being thus moued, both by the aduise of his mother and his brother, and assisted from aboue by grace, which the teares and sighes of both of them, did beg for him at the length, fearing more to offend God then his Father, he went to his vnkle, whose presence in those parts was wincked at by reason of his noble birth, and the conniuenie of his owne kindred, which were the chiefe Princes.

This noble and reuerend person, with infinite ioye embrased him, and said. O happie child, what good spirit doth moue thee to come to a counsailour so contrary to thy fathers profession and thine? I knowe not, said he, vnlesse the often groanes and mournings, both of my mother and brother haue caused it, and on the other side my fathers bad life, which I haue found contrarie in verie deed and effect, to that holy Scripture which we pretēnd by reading at the table after the manner of Protestants, and vsing it often in our mouths, as a rule of our liues; To whom this pious Priest replied. O sonne (saith he) the holy Scripture doth dazel the eyes of your father, and men of this newe profession, as the sunne doth dazel the eyes of owles, which are not capable of such light, because they are borne in darkenes. So Protestants being couered with the thicke cloude of sinnes, doe looke vpon the Scriptures with a most dimme sight, and cannot behold the light

28 THE LIFE OF THE REVE. FATHER,  
light thereof, because their inconstancie of minde  
darkeneth their vnderstanding. Therefore who-  
soeuer desirith to beholde this light, must hasten  
to rid himselfe out of the darkenesse of misbe-  
liefe. The yongman answered. Herein I am ready  
to follow your counsell.

The reuerend Priest seeing him well disposed,  
and kindled with the sparkles of the loue of God,  
began to feede him with the milke of the heauen-  
ly word, instructed him in the Catholique faith,  
and strengthned him therein: and in short time,  
deliuered him from the corruption of heresie, &  
finally by the benefit of absolution, reconciled  
him to his mother the holie church. Afterward  
he gaue him litle deuout images, and an Agnus  
Dei to weare about his necke, which holy amu-  
lets his father espied one morning as he rose be-  
times out of his bed, and was much troubled in-  
wardly there at. But yet suppressing his grief in si-  
lence, he would not seeme to take notice of it, nor  
impart it to anie of his familie.

But for remedie of this, he entreth into consi-  
deration of marying him with a noble maide, very  
beautifull and gracefull for her outward prefence,  
but inwardly foule in her soule, being tainted  
with heresie. He hoped that the yong maide, would  
be so ensnared with the beautie of this Damoiselle,  
that he might easily be diuerted from the Ca-  
tholique faith, & brought to cast off those deuout  
amulets which he wore. For as Ecclesiasticus saith  
A woman is the snare of hunters, her heart is like  
a nett

anett and her hands are bands. And the booke of wisedome saith. The bewitching of vanity, obscur-  
eth good things, and the inconstancie of concu-  
piscence, peruertereth the vnderstanding that is  
without malice. But vnhappie wilinesse thou  
doest not preuaile, the nett is cast in vaine before  
the eyes of the winged soules, in vaine doest thou  
seeke to suprise him, who is bound with the band  
of charitie, which cannot be broken. The vertue  
of the Sacrament with which this yong soldiour  
is fortified, is stronger then thy enchantments. So  
farre will it be that thou shalt preuaile against  
him, that gue the Damoitelle his spouse, God pre-  
venting her with good inspirations, shall be con-  
verted to the Catholique faith by his sweete  
persuasions, and F. Gordons good instructions,  
and shall patiently endure the delay of the mar-  
riage, and the absence of her deare spouse.

*Archangel behaneth himselfe like a woer. He is  
invited to the Seraphical order by an vnu-  
sual vision, & taketh his leane of his spouse,  
whom he persuaded to become a Catholique.*

## THE IX. CHAP.

**I**N the meane time, both father & sonne did dis-  
semble, each of the cocealing their maine pur-  
pose. The father incited his sonne to all delights  
and pompes of the world, conuenient for yong  
nobla.

30 THE LIFE OF THE REVE FATHER.  
noble Woers, that by these sweete enticements,  
he might ouerthrowe his constancie in his faith.  
The sonne, as though he were readie to follow  
his fathers will, pretended though verie vnwi-  
lingly, to be a great louer of this yong Damoi-  
selle, putt on gallant apparell, sported himselfe in  
dauncing, hunting and such youthfull games, to  
the end his Father might not haue the least suspi-  
cion of his purpose, and so might auoide his dis-  
pleasure. He knewe well enough for al this, what  
his father had said before to some of his familiar  
friends, when he first espied the Agnus Dei about  
his necke, he brake forth into these words. And  
will my second sonne also be a Papist? Therefore  
it was necessarie for him to vse all good circum-  
speiction and to take courage. Herein his witt fai-  
led him not, neither was gods helpe wanting.

On a certayne day, as he was sporting himselfe  
in hunting, being in companie with others of his  
owne yeares and qualitie, it happened as he was  
separated farre from his companions, and being  
wearie of following his game, and reposing him-  
selfe by a hedge side, there appeared to him a great  
number of religious men in a poore habit and vn-  
knowne to him, going in a decent order; whom  
he wondring at, was ignorant of what order they  
were, or what they ment: yet vnwardly he felte  
himselfe much affected to them, and much moued  
to the imitation of them. Considering this mat-  
ter deeply with himselfe, and laying it vp verie  
safe, he fel to examine this vision, and not able to  
pearce

pearce into the meaning of it, prayed God that he would reueale to him his holie will, which notwithstanding he never perfectly knewe, till by Gods prouidence he came to Antuerpe: where when he mett with the Cappucins before he was witting of anie such companie, he presently called to minde his old vision, and perceiued that he was thereby called and inuited, to followe Christ by voluntarie pouertie and contempt of the world, vnder the rule of the Seraphicall Father S. Francis, and so he found flames of his desire daylie kindled in himself.

John Forbele after he was professed some yea-  
res, related this for a truth to some of the brethrē,  
who were most inwardly acquainted with him.  
He therefore entertaining more and more hea-  
uenly thoughtes, being preuented by Gods holie  
inspiration, began to thinke howe and in what  
manner he might easily shunne the snares of he-  
retiques, which put him in greate dāger while he  
lived among them in his owne countrie, where-  
as his father, his sister, his vnjust step mother,  
and finally all with whom he was faine to cou-  
uerse, were tainted with heresie, he might live  
vertuously and deuoutly after the precepts of the  
Catholique faith. Having therefore received  
aduertisements from his mother, by way of cau-  
tion against these dangers, and strengthned by  
his vnkle's instructions, he determined to un-  
dergoe a voluntarie exile and banishment, and  
for himself the last day, where in he would make

his

32 THE LIFE OF THE REV. FATHER,  
his last feast and iollitie with his spouse. Which  
time being expired, when as both his father and  
his brides parens, with greate concourse of noble  
persons, came to congratulate those mariages  
promised and prepared ( I knowe not after what  
rites or manner of Protestants) he seing the houre  
of the night drewe on when all the guests would  
retire themselves, he tooke this virgin ( scarcely  
marriage-able for her yeares) a part, and after his  
wonted louing greetings and speeches, fetching  
a deepe sigh, he spake vnto her in this manner.

My beloued and deare virginall sister, you see  
howe our parents doe seeke to ioyne vs in matri-  
monie, being as yet both verie yong, what can  
become of this, but chat we shall be committed  
to we knowe not what tutours and gardians,  
who will make their owne priuate profit by vs.  
The state of mariage requireth more prudence  
and maturitie of iudgment, then is incident to  
our tender age. Wherfore I am earnestly to en-  
treat this fauour of you, with your good liking,  
that before we vndergoe this yoake, I may tra-  
uaile a while into foraine countries, and we shall  
haue time to accomplish that businelle, which  
our vnripe age nowe doth not so well compre-  
hend. To this she made a milde replie, not shew-  
ing anie trouble of minde hereupon. Your pro-  
position said she, is verie reasonable, God speed  
you in your iourney, and send you a good re-  
tourne. And yf happily you shall change your  
minde and affection, I wish you better fortune,  
then

them you should haue had yf you had liued with me. God forbid, saith the yong man, that I should entertaine anie such thought. What soever I haue saide, I haue spoken sincerenly and from my heart; yet there is an other secrete which I would impart to you, yf you will promise me by your noble and good disposition, to conceale it. She not vnlike one of her teixe, desirous to knowe what it was, said presently. I doe make you this promise. Then he began thus.

O my sweete heart, I doe much pittie thy case, who hauing other contentements of life doest followe blind guides and conductours. I haue beene hitherto with thee in damnable dar-kenesse, & haue beene nusled by my kinsmen and friends. There is no other faith, but only the Romane Catholique faith which leadeth to saluation. I thanke God nowe by his holie inspiration and instruction of a good guide, I knowe that I speake a truth, and I confesse my self to be a Catholique, and your soule is as deare to me as mine owne: therefore I request you, that we louing one an other, may haue the same will in louing God, and embracing the true faith. When she heard these speeches from him, she was much astonished, but presently recovering her selfe againe, she replied. If anie other besids your selfe should give me this counsell, I should esteeme it for idle and vaine; But I haue great confidence in you, that you would not in anie sort delude me, but that you tender my good as heartily as your

34 THE LIFE OF THE REV. FATHER  
owne. Yet I thinke it meete to take some respite to  
thinke of this, being a matter of so great impor-  
tance, least I be reputed for rash and inconside-  
rate, in forsaking the religion in which I have  
beene brought vp hitherto.

Wel, saith he, least you may haue occasion to  
wauer, if herein you should rest on my iudgement,  
**I will prouide that you shall haue an instructour**  
for vertuous life and learning, beyond all excep-  
tion, I meane my vnkle **Gordon**, who hath  
wrought my conuersion. And I doubt not, but  
after consideration of his meeke conuersation, &  
**his euident proofes of the Catholique Roman**  
**faith**, you will put great difference betweene that  
which consisted only in speech, and that which is  
truly powerfull and effectuall. For the kingdome  
of God is not in wordes, but in vertue and  
power: then shal you discerne manifestly, whether  
that be true religio, which in power of the wordes,  
ministreth faith, in faith vertue, & in vertue know-  
ledge, & in knowledge abstinenēce, & in abstinenēce,  
patience, and in patience pietie, and in pietie loue  
of fraternitie, and in loue of fraternitie charitie.  
Whether that be likely to be true, which only  
speaketh good wordes, or that which doth that  
which it saith. In the end she was pleased with  
his discourse (so sweetely tempered with much  
affection) and followed his counsell. And for the  
most part it falleth out, that sectaries are gained  
sooner by faire meanes and good wordes, then by  
rough dealing.

archan-

Archangel taketh his flight, and exchanging  
his cloaths with a poore shepheard, forsa-  
keth his fathers house.

## THE X. CHAP.

Hauing ended this discourse with this noble  
Damoiselle, and hauing well performed  
this worke of charitie towards her, he departed.  
She concealed this secrete committed to her, and  
seemed to be ignorant of his suddaine departure,  
yet in her heart she laid vpp and considered well  
his last speeches. He returning home gaue him-  
selfe to rest, but this busynesse beating in his head  
brake his sleepe, for he was much perplexed  
howe and in what manner he might take this in-  
tended iourney. The next morning casting eue-  
rie way howe he might escape most dexterously,  
looking vpon his fathers castle where he walked  
full pensiuely, at length he put on a couragious &  
noble resolution, to take a secrete & priuy flight.  
O noble heart feare not; Flie o my beloued and  
be like to the Roe, and to the Fawne of harts vp  
the mountaines of aromaticall splices, leauing  
thy father and thy deare sisters, and thy best be-  
loued spouse, without bidding thy deare mother  
fare-well, abandoning thy fathers home, all thy  
familiar friends and kinsmen, quitting al thy right  
and title to all those domaines and possessions,  
which were thine by right of inheritance ( for

36 THE LIFE OF THE REV. FATHER  
his elder brother had left it to him, when he entred in to religion) neglecting noble descent, receiving the hereticall poison, of his companie with whom he was bred and likewise infected, till he was about fourteene yeares of age: relinquishing moreouer his sweete countrie, and the grace of the king: leaving (I can not but repeate it) his spouse of equall ranke, who was to him, the one halfe of his owne soule, representing herein an other Alexius.

The day before the feast of which noble Saint, he ranne downe from the castle, as though for recreation sake he would sport himselfe in running and youthfull exercise. Vnder which colour being come some distance from his fathers house, by making some youthful leaping, he lighted on a lad which was one of his fathers shepheards, feeding a flocke of sheepe, with whom, being of his owne yeares he disported: and taking occasion, at length said to him. Let vs chage cloaths, Giue me thine and thou shalt haue mine. To whom the shepheard answered; I dare not, least I should be beaten of your Father. Feare not said he, it is I that bid thee doe it, I mean to to make my father merrie, I will goe to our feast so disguised, and giue occasion of mirth, I wil answere for thee: If thou wilt not, I will make thee. The yong shepheard obeyed him, and the noble yong man soe fled, and was not seene after. He little regarded what would happen to this poore lad, but folwed that counsell which is giuen in

Gene-

Genesis . Saeu thy soule , doe not looke backe .  
Hence he manifested to vs the wordes of our  
Sauiour . I came not to bring peace, but the  
sworde , to make diuision betweene the Father  
and the sonne , betweene the mother and  
daughter , and a mans enemies, ar his owne do-  
mestiques . O admirable separation, which is  
made not by a materiall sworde but by the sworde  
of God ! We doe see some times an only son-  
ne , not onlie to despise all earthly substance ,  
and whatsoeuer belongeth to it, but also with  
a cheerefull heart and ioyfull countenance , to  
leauue his parents and to retire himselfe from the  
iolitie and pleasure of this world, to a hard mo-  
nasticall life . In so much that neither the fa-  
thers lamentations nor mothers weepings, can  
retaine him , in whose heart this two edged  
sworde of the spirit , worketh this most won-  
derfull separation, hauing force to diuide aboue  
the reach of nature .

John Forbese felte the edge of this sworde  
in him selfe , in this separation which was  
made, not by his owne, but by diuine power,  
in the flower and first feruour of his youth, being  
nowe but seauenteene yeares of age . Wherein  
he was a true and perfect follower of Alexius,  
euuen abhorringe (which he shewed by flying  
from them ) once to tast of those alluring bai-  
tes of the false and fading contentments and de-  
lights of the world . Thrice happie herein was

8 THE LIFE OF THE REVER. FATHER  
he who forsooke them before he was forsaken  
of them. This is a strong and invincible prooef  
of the spirit of God, dwelling in the Catholi-  
que church by speciall grace, since we see such  
heroical acts of pietie no where else to be exerci-  
sed, yea rather to be slighted ouer or reputed im-  
possible among sectaries. The magicians of Pha-  
rao, when they could not shewe those signes  
which Moises did, justly cried out to Pharao. This  
is the finger of God! And the Apostle Saint Paul  
saith. The prelence of God may be plainly dis-  
cerned by the spirit of prophecie, of those that  
enter into the congregation, who can not forbear  
to say that God is among you.

Who then will not acknowledge the finger  
of God in the church, and God to be trulie in it,  
wherein so manie noble heroicall workes are  
done by Catholiques? Why are they not euident  
signes of Gods spirit dwelling in it? Saint Iames  
speaking of the signes of true religion saith. The  
Wisedome which is from aboue, is first chast.  
Howe then can the wisedome of heretiques be  
from God, to whom this first note is wanting?  
whereas there are none among them who haue  
the gift of continencie, but euerie one ( and es-  
peciallie the ministers ) must haue his wife  
because of fornication, and euerie woman her  
husband, there is none among them who will  
choose that state, although S. Paul doth counsaile  
all to it, and that by the spirit of God, as to that  
which is the better: Which as it enableth it bet-  
ter

ter without impediment to pray to God; and to all good deuotions, so doth it make vs more blessed. But all choose that which is graunted by permission and indulgence, neither is it countialed but onlie to auoide euill.

It is no smal meruaile, that they who brag that they receiue all the words of the holie Gospell, haue none among them, who can or will receiuē this worde: That it is not expedient to marrie. That there is none among them who will make himselfe chast for the kingdome of heauen sake, and renouē those carnall pleasures. And likewise while they glorie in reformation, that there are none who will freely forsake their wiues & possessions for Christ's sake, but doe thinke Christ's counsaile a matter of impossibilitie. But how should they leauē their owne possessions, whose profession is to robbe other men if they can, at least couet to doe it if they can not? For what spoile haue they made of church goods, and haueocke of possessions of Catholiques? Therfore it is a manifest signe, that they haue not the spirit of God, but a carnall earthly and diuelish spirit; For the spirit which is of the earth, speaketh of the earth, and sauoureth of those things which are of the flesh.

*His voyaige to Antwerpe, where he was cast into prison. What happened to the poore yong shepheard. There is great enquirie made after him.*

## THE XI. CHAP.

**T**His first euening of his voyaige vndertaken, tooke he vp a lodgging which he lighted vpo in his way, hauing verie little money on his parte, trusting much to Gods prouidence, being a louer of Christian pouertie; Where, as he was refrehing his wearie delicate bodie, not accustomed to such trauaile, threene noble Scottish men came into the house, whom he knewe verie familiarlie, who as soone as he espied, he was greatly afraid, that they were sent after him by his father. Whereupon he was put to inuent some willie shifte for him selfe. Soe presently he ranne into the chimney corner, and drawing downe on his browes his old shepheards cap, he began to groane and shiuere, as though he had a fitt of an ague: and so was no more regarded then a poore sicke lad, who was glad to creepe into a chimney corner. The next day verie earely, he setteth forward on his iourney, which both by sea and land he passed with great courage, though not without much paine. At length by Gods helpe he came to the wised place and hauen, where he embrked himselfe in a small boate for Antwerpe. But he could not come to Antwerpe, but by passing a castle

## ARCHANGEL, SCOTCHMAN. 41

castle nere to Lillo, some three miles distant frō it.

Here certaine wicked soldiours both English and Scotish, sought to stay him, for he would not reueale to them who he was, thinking him fit for his yeares to be employed in the gard with them. But he gott out of their hands by his owne industry, and hauing escaped this danger, he fell into a greater, arrested by a soldiour of the king of Spaine, who suspected him for a spie: the rather because he chaunced to see silke stockings, vnder his long shepheards gabardine, hauing forgotten for hast to change his stockings, as he did his other cloaths. Hereupon this soldiour at the commandement of his Captaine, D. Labeuil lot gouernour at that time of the fort Noordame, led him prisoner to the castle of Antwerpe, and there presented to the Gouvernour de Mondragō, he r̄uneth a secōd hazard; For being asked for his passeport, he answered he had none, immediately he was cōmitted to prison, to be examined as lea-  
sure did permitt, and was in danger either of the racke to be more exactly interrogated, or of han-  
ging to be dispatched speedily out of the way.

But be of good courage, o noble youth, haue patience to abide in prison til we haue beheld the tumult of this tragedie, which happened both a-  
mōg thy kinsmē, & through al thy coūtry for thy  
absence: Repose thy selfe in the inward closett of  
thine owne soule, being humble in thine owne  
eyes, yet fixe thy hope aboue in Gods prouidence  
watching ouer thee. Both these holds ar fit refuges  
for Ca-

42 THE LIFE OF THE REVE. FATHER.  
Catholiques newly conuerted, that he may  
fresh his minde by sitting downe at the table  
where Angells serue, and no earthly food is to be  
had. In the meane while I may say that thou art  
one of them, of whom the Apostle spake. Not ac-  
cepting redemption that they might finde a bet-  
ter resurrection, had triall of mockerie & stripes,  
moreouer also of bandes and prisons: they went  
about in sheepe skins, in goates skins, needie, in  
distresse, afflicted, of whom the world was not  
worthie, wandering in deserts, in mountaines,  
dennes, and caues of the earth, and all these ap-  
proved by the testimonie of faith, because they  
suffered all this for the testimonie of faith.

The shepheard staid long in the field, clad in  
his Masters sonnes rich habit, expecting his re-  
turne. When he sawe he came not, he brought  
his sheepe to the fold. Those who sawe him all in  
silke, wondered at this noueltie, especially his  
master with all his familie. They thought at the  
first it was a matter of sport, and that the hang-  
man would recreat himselfe in this manner. The  
shepheard being asked, how of a shepheard he  
became such a gentleman, he answered, The  
wheel of fortune turneth all thinges. At the  
length required to tell what this meant, he told  
the whole historie of this busynesse, betweene his  
Masters sonne and him. His father receiuing  
contentment vpon this narration, and thinking  
that his sonne was with his spouse, and was there  
playing the shepheard by way of meriment, he

sleep

lept that night without anie trouble of minde. But when his sonne did not returne, nether the next day, nor the day after, and being sought for in the house where his spouse was, coulde not be founde, nor coulde it be knownen where he was, this former mirth of his, ended in mourning, and his ioy in much heauiness.

Vpon this occasion, the yong shepheard was verie carefully examined : who, when he could not say anie other thing for himself, then that he was forced to change his garments by his mai-sters sonne, to the end he might make sport for his friends who were mett to feast together, he was laid in prison with bolts at his heeles, for his frinds began to suspect, that this shepheard had killed him, either by the instigatio of some other greate person, or by some wilie plott of that adulteresse, of whom we haue spoken before. They suspected that they had secretely buried him, whererpon manie graues were opened, and dead bodies taken out, for search of his bodie; And so they sought in vaine him that liued truly in Christ, among they dead. When they found him not among the liuing nor dead, manie were sent into all coasts, towards Italie, France, Holland, and by the Kings commandement through all Britannie. But they lost theit labour, so circum-  
spectly did he carie himself, that he made manie windings & turnings, asking of diuers whom he mett, diuersly the way, till he sawe he was in a safe and secure place. Therefore when husband-

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men were asked, whether they had seene or  
paste in that habit which he wore, they varied  
much in telling which way he was gone. The  
poore shepheard was kept in prison two yeares,  
but God preserued him being innocent from  
being put to death, and happily the rather by the  
prayers of his yong maister, who was a volun-  
tarie banished man. God graunt also he may be  
deliuered from blindnesse of minde, and enioye  
the true light of our holie Catholique faith.

*The yong mans kinsmen, doe seeke to reuenge  
the losse of this yong man, by the death of  
his fathers concubine, to whom they impute  
his death, but the Ladie Margarete hin-  
dred them.*

## THE XII. CHAPTER.

When search had beene made farre and neare,  
and no tidings could be brought, what was  
be come of this yong man, his kinsmen consulting  
togeather, determined fully to sett the castle on  
fire where Forbese his concubine was, and to  
burne her although it should happen that he were  
with her, thinking certainly that she had made  
him away, and buried his bodie, or caused it to  
be buried in some secrete place. Which when  
John Forbese his mother vnderstood, she entrea-  
ted instantly her kinsmen on her behalfe, and  
hundred

hindred them in this designe, telling them that she doubted not but God would reueale, what was become of him verie shortly. So did she ouercome ill with good, and heaped coales vpon her enemies head.

It may here be demanded, how his departure could be vnkowne to his mother? First we may easily ghesse, that he had not free accessse to his mother, because his father would forbid it. And besides, had he had so easie accessse vnto her, he might iudge it verie inconuenient to make her acquainted ther with, least his father might take occasiō thereby of augmēting his cruelty towards his deare mother. Therefore he prudētly thought it meete to impart this matter to his confessour and his spouse, who was a faithfull keeper of the trust reposēd in her. In the meane time, Forbeſe his crueltie towards his wife, gaue much occasion of complaint against him amōg good mē, who moued with compassion of the poore Ladies ſtate, did opēly wiſh Gods vengeance againſt those treacherous great persons, falſe Prelates, and corrupt iudges, who were conſenting to this vniuſt proceeding.

Behold I pray you the puritie of life of Puritan Protestants, who bluſh not to praetise miſchieuous plotts to take away the life of their lawfull wiues, euen when they are great with child, which if they can not effect, they may eaſily haue leauē to marie an other, though their owne be liuing. Is this the fruit of their gospeſ, and of their

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their zeale, who would seeme to reuerence so  
much the word of God, that at their tables they  
will haue it reade? To whom shall I present these  
complaints, shal I flie for aide to them that usurpe  
the places of Bishops, there surely they doe not  
permitt anie to pleade his owne cause, vnlesse  
(such was the crueklye of Pagans towards Chi-  
stians) they will first abiure their faith. It is well  
knowne, how little regard they haue of anie Ca-  
tholique mans cause. For if anie become a Ca-  
tholique, he becometh a man infamous among  
them, so little esteeme doe they make of that faith,  
by which our ancestors were first enroled Chi-  
stians, and consequently they dishonour, yea they  
condemne all their progenitours. O vngratefull  
and degenerate children, who hate that faith in  
their brethren, and persecute it, without which  
they never had had anie knowledge of Christ!

What Archangell did while he was in prison.  
What he did after his deliuerie. How he  
grew acquainted with the Cappucins, amog  
whom he would haue beene a lay brother,  
but by their advise he followeth his studie.

### THE XIII. CHAP.

**L**et vs returne to visit this stranger, whom we  
left imprisoned in the castle of Antwerpe.  
Methinkes his countenance is cherefull & gay.

This

This is an euident proofe that God forsooke him not in prison. The keeper of the castle (in whose sight he found much fauour) gaue him liberty to conuerse with his people, he being readie to serue them in carying of wood and water, and doing all drudging worke, in so much that the master of the house and his people, and likewise his fellowe prisoners, had him in great admiratiō for his sweete fashion of cariage towards all, for his vertuous and good life, and cheerfulnesse in his great want: but principally that in the silence of the night, he retired himselfe secretly to his prayers and deuotions. So did Paulus and Silas when they were in bands, who at midnight did not cease to laude God. When the keeper of the prison related this to the Gouernour, he was farre from suspecting him for a vagabond person or a spie, who was so vertuous. Therefore compas-  
sionating his case, he gaue order for his enlarge-  
ment, and willed the keeper to forgiue him his  
fees and arreresges in prison, & to repaire his los-  
ses by making his profit and gaine of some richer  
person hereafter. He had but thirtie six shuvers in  
his purse, of which money the keeper tooke  
twentie eight. He also offered him his silke stoc-  
kings, of which we spake before, but he tooke  
them not, but left them to his keeper.

Being deliuered out of prison, he enquired ouer  
our Ladies church, bearing great deuotion to our  
B. Ladie. There he humbly rendred all thankes  
vnto her blessed sonne and her, for their protec-  
tion

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tion of him and preseruation. He daily frequen-  
ted this church with extraordinarie deuotion and  
fasting, of which a certaine good Priest taking  
notice, wondred at his seruour, and invited him  
to take a meales meate with him. He first asked  
him what countrie man he was. He answered, I  
am a Scottish man, and am come out of my co-  
untrie, that I may saue my soule among good  
Catholiques. But Sir ( said he ) howe are they  
called I pray you, whom I saw, going two toge-  
ther, passe through the church, after they had  
humbly prostrated themselues on the earth? The  
deuout Priest, perceiving more by his signes then  
by his language ( vñknowen to him ) after whō he  
enquired, told him they were Cappucins, and de-  
clared to him as well as he could, their rule  
and their manner of life.

This yong man prelently remembiring the vi-  
sion that appeared to him in Scotland, whē he re-  
posed him in a wood being wearie after hunting,  
moued with an extraordinarie ardour of spirit,  
brake forth prelently into these speeches. I desire  
aboue all things to become a Cappucin. Come  
( saith the Priest ) my sonne, and I will bring you  
to the house of the spirituall father of the Cap-  
pucins, which was then the father of Roger  
Claris now living, a worthie man and a great pa-  
tron of the poore. Who immediatly being inci-  
ted thereto by his daughter, and out of  
a bountifull minde, comforted and cher-  
ished this yong man, and at length entertained  
him

him at his owne table, though he had a naturall abhorring of poore straungers, in that case as he was in, full of filth and lice. But the vertue which did shine eminently in this yong mans face, abated this apprehension, so that his foresaid daughter in lawe, in fauour and commendation of this stranger would say. I would to God our children were of as good behauour as this yong man.

After one or two daies, his noble hoste knowing his good desires, brought him to the Capucins, his spirituall children, to whom he reuealed the secretes of his heart, in fauour of this straunger. Vpon the sight of him they also much affected him, and especially for his holie desire: yet was there one great barre in the way, because he had no language but his ownenatiue, whereas it was requisite that he should not onlie understand the Latin tongue, but the Dutch also, or the French in some reasonable manner. For Forbese his father, would not permit his sonne to learne so much, as the first rudiments of the Latine tongue, least some knowledge might give him occasion of reading of booke, and applying his minde to his studies, and so happily thereby might become a Catholique.

When this blessed exiled man for Christ's sake, heard the Cappucins iudgement of him, he answered them in word and gesture, that he had no need of the Latin tongue, being minded to become a lay brother in this holie congregation,

Ddd and

50 THE LIFE OF THE REV. FATHER  
and most willing to serue the Priests in all baser  
and more seruile offices: which offer of his, gaue  
no small contentement to them. But they seemed  
much to doubt of his sufficient strength and abi-  
lities of bodie for that end, and therefore they  
persuaded him to followe his studies with other  
poore schollers of the citie. In the meane time  
with some trauaile he might learne the Dutch  
tongue, & growing daily to yeares of more iud-  
gement, might make good prooef of himselfe,  
whether he would persist in the choice of this  
religious state.

He followed, as an obedient child the coun-  
saile of his elders, and by reason of want and pe-  
nurie, frequented sometimes one schole, someti-  
mes an other. He vied extraordinarie diligence in  
obseruing and carying away his Masters lessons.  
When he had obtained to be admitted in anie  
schole but for a short time, it is almost incredible  
how much he suffered, and what paines he tooke  
that he might attaine to that which he aimed at,  
which was to be a poore Cappucin. And that he  
might more frugally releue himself, he graued  
little images either in ledd or wood, which some  
of his schoole fellowes sought to gett from him,  
and would giue him either pieces of bread and  
butter, or else some portions of flesh in exchange  
for them. Sometimes his necessitie was such,  
that he would search his schoolefellowes sachels  
for some poore fragments which they would not  
eate, such as is giuen to hogs, and such would  
he

he eate verie hungrily and sauourily.

*How diligent he was in his studies: how constant in concealing his birth: and how frequently he visited the Cappucins.*

### THE XIII. CHAP.

Immediatly after his deliuerie out of prison, he slept euerie night for six weekes space like a vagabond or poore companion, in a litle lodge made of wood, which the citizens were wont to vle for their watch: there he had a cold lodging and vneasie resting place for his delicate bodie, vnaccustomed to such extremitie, by which we may see what force Christian feruour hath, euen in yong imps. He was neuer seene to play when his fellowes plaid, but alwayes was occupied, either in praying or in studying. His Maister commiserating his case, procured him some old booke, and seeing his good wit and industrie, idyned with honettie and pierie, began to affect his scholler extraordinarily, and to helpe him by all meanes possible. Wherupon he determined to commend him to a certaine Scottish man liuing at Anwerpe, a banished man for his faith, whose name was Alexander, one that was verie good to all poore, as farre as his small meanes did stretch, to the end that if he could not helpe this youth his countriman by his purse, he would at least assit him with good counsaile.

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He fearing to be knowne who he was, drewe  
backe as farre as he could; But his maister did  
presse him so, that he could not auoide this  
meeting.

When his maister and he came to salute ma-  
ster Alexáder. Loe(faith the maister) here is the  
yong man whom you were willing to see and  
conferre withall. The yong man stooode modestly  
before him and expected his questions. Master A-  
lexander asked him in his owne mother tongue,  
what his name was? he answered his name was  
Johnson, because his name was John, and li-  
kewile his father was so called. He asked farther,  
whether there were any citise[n] of his kindred that  
was of qualitie and substance, dwelling in anie  
citie of Scotlād. He answered he had in one place,  
marie a most remote part of the countrie, whe-  
rein master Alexander knewe no man. Finally  
this yong man went away with the victorie he  
sought in defending his owne caule, which was  
to be reputed still a poore and bare wretch; So  
that both in his flight, and in his place of abode,  
he might be a true follower of holie Alexius.

His countriceman asked him, whether he was  
not much amazed with his late imprisonment  
and feare of hanging, which was threatened to  
him by the Gouvernour of the castle? He replied.  
I thanke God, I neither feared impriuionment, nor  
death. For since I haue beene a Catholique, I am  
content to vndergoe what God shall send, both  
life and death, want and supplie of necessaries

are

are all one to me. Behold with what grace he was fortified against all these terrible batteries, which assaults of the deuill he ouercame stoutly, though not without difficultie. For he confessed that once by reason of these sharpe tentations, he had so much sorrowe and tediousnesse, that he thought to returne home to his old course of life. And what meruaile is this, when the blessed Apostle S. Paul was wearie of living, as he himself confesseth? Yet notwithstanding all these troubles, he tooke courage, and never yeelded himself in this sore batterie. In all difficulties he followed the counsell of his Confessour, and was much conforsted and refreshed both in bodie and soule, by the conuersation of the Cappucins. Soe did the halie gost strengthen and direct him, who never abandoneth the meeke and humble in spirit.

*His progresse in Studies, by the almes and helpe of Lewis Claris. He ouercometh manie other difficulties and tentations.*

## THE XV. CHAP.

THE formamed master Alexander, being much incited by the cariage of this yong man, and principally by his comportement in the schoole maisters house, brought his Master and him to Lewis Claris, a most sweet patron of

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the poore, and recommended him with all pos-  
sible affection and instance. His schole-maister  
seconded this commendation, with a faithfull re-  
lation of the yong mans towardnesse, industrie  
and patience. Here vpon this honourable patron  
of the poore, promised to pay an hundred florens  
for him to his maister, for his table and teaching.  
By this meanes being holpen and refreshed, vsing  
exact diligence, he learned verie commendably  
the Latin tongue, and the Dutch, sufficiently for  
his vse. He also was cheared vp somewhat by  
better sustenance, although he was cloathed ve-  
ry poorely, going alwayes in wooden shoes  
which verie poore mens sonnes vse in this coun-  
trie. He wore also as yet that long shephearde  
tassacke, which was nowe all foule and full of  
manie peeces and patches.

Tel me (I pray thee) o yong man, how wouldest  
thou behaue thy self, if thy delicate bride whom  
thou didst lately for sake, should chance to haue  
seen thee in this attire? If she should see thee (I  
say) helping thy schoole-maisters maid-servants,  
not only in washing dishes, but in scouring the  
and doing such drudging worke in the kitchin, or  
eating hungrily some knawed crusts or fragmēts,  
which other children had left, wouldest thou  
haue runne away for shame, and forsaken these  
exercises which were pleasing to thee? I haue no  
such opinion of thee, yea rather I thinke, if with  
scorne and disdaine she would reproche thee for  
it, that thou wouldest make that ansuer, that bles-  
sed

sed Agatha made to her iudge vpbraiding her. I am a hand-maide of Christ, The humble seruice of Christians, is better then the glorie and wealth of kings. Therefore if she should crie out against thee and say. Art thou not ashamed being nobly borne, to followe this base life of Catholiques, and to make thy self as contemptible as my swineheard? Is this the estate, is this the fortune which you are arriued too in a strange countrie, which you haue preferred before an honourable life in wedlocke with me? Is it for this trimme and worthie condition of life, which you haue now taken, that there should be so much adoe betweene your kindred and mine, and that I for your sake am become a mocking stocke in the presence of the king & his nobles? Returne againe my (deare loue) flie this lordid pouertie, come and enioy my goods, my amitie, the kings good grace, and thy domaines which want an heire male. Reuiue thy father and mine, who are more then half dead with grief and sorrowe.

To these words I suppose thou wouldest answere, that which the prophet Dauid saide to his wife, insulting ouer him in such a case. I will play and become more vile then I haue beene, neither is there caule my deare spouse, that thou shouldest be ashamed or troubled at this my voluntarie and vile subiection of my selfe, as though it were a matter of dishonour and disgrace for me. I trust rather that within a small time, you will be so affected, that you will not disdaine the like con-

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dition of life, but that with blessed Agatha, you  
will say from the botome of your heart, I am a  
seruant of Christ, Nowe doe I see that such base  
and lowly subiection of Catholiques, is more ho-  
nourable, then the glorious pompe and pride of  
tyrants.

Doubt not (deare Reader) though thou seest not  
these great tentations, take place or trouble this  
yong man outwardly, but that inwardly through  
the suggestion of the deuill, the flattering and  
tickling of naturall corruption, he had terrible  
combats. But there is noe glorious victorie got-  
ten, where the fight is not fought, and by how  
much the enemie is more potent, the fight lon-  
ger and sharper, by so much is the conquest more  
honourable and more gratefull. This newe châ-  
pion though well tried in this kind of fight, yet  
fought to put himself in a more safe combate,  
where in battle aray vnder good and skilfull lea-  
ders, he might valiantly fight vnder the standard  
of Christ. Therefore he cealed not night and day  
to prepare himself by prayer, to fullfill that to  
which he was sweetly and strongly moued by  
the instinct of the holie spirit, which was, to be-  
come a good religious person of the Seraphicall  
order of S. Francis. This good will, of his and  
preparation of minde, was accompaned with  
great diligence in his studies, & a gracious can-  
dour in his life and manners.

In the ende the inward fire of his holie desires  
brake into such flames, that he went to the Cap-  
ducins,

pucins, and reuealed to them how feruently he desired to be admitted in to their order, signifying to them that how much the sooner he should he received, so much the more ioyfull he should be. Which desire of his, when the religious men considered well, they thought him fitt to enter into this holie campe, being so well tryed and exercised already in bearing pouertie, and in meekenesse of conuersation, shining as in example to his Schoole-maister and fellowes.

*For what reasons this yong man made choice of the order of S. Francis. His conuersation amongst the Cappucins: and his constancie and behaviour in his Nouice-ship.*

### THE XVI. CHAP.

**H**is first and principall motion to be a Capucin was, because he seemed to be called by that vnexpected vision ( where of we haue before spoken ) to this order; And besides, whereas he was desirous to embrace the most Apostolicall rule of life, he thought this religious sort of life, to be most agreeable to that rule. He considered the austericite of life in the Professours of this rule, & their roughnesse & coursnesse of habit, hardly able to keepe off the cold. He remembred the words of Christ. *Matth. 11. That they who are cloathed in soft garments, are in kings houses.* He called to minde, that the Apostles followed Christ

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in vile garments, for they were poore fisher-  
men; neither did they putt off those garments,  
and put on finer or more costly to follow Christ.  
He reflected also vpon those words of S. Paul,  
*Cor.2.11.* who sayed of himselfe, that he was more  
then others in cold and nakednesse, which not-  
withstanding could not separate him frō the loue  
of Christ, though his sufferings were not small.  
He also knewe, that the witnesse of God should  
prophecie, cloathed with sacke cloth, *Luc.10.*  
and he remembred also the word of our Lord.  
*Marc.6.* *Carie not purse, nor scrip, nor shoes, but  
bee shoed with sandals.* He considered also their  
sparenesse in dyer, who vsing verie often fasting,  
did oftenten times onlie eate hearbs and pulse on-  
ly: finally, did seeke their meate from doore  
to doore, and had nothing else. Soe they liue  
casting all their care vpon God, because he hath  
care of vs.

He had read also, how the Apostles for hun-  
ger did pull the eares of corne, passing by the  
corne fields; and also what the Apostle speakeith  
of himselfe and his fellowes in the Apostleship.  
*Vnill this houre we doe both hunger and thirst,  
and are naked, are beaten with buffets, and are  
wanderers, and labour, working with our owne  
hands.* He did also thinke vpon the perfect con-  
tempt of money, which all things obey, and  
which all men couett, remembiring what  
Christ had said. *Mattb.10.* *Doe not posseſſe gold  
nor siluer, nor money in your purses:* *Actor. 1.8.*  
and

and knewe that money was the perdition of Iudas and Simon. He vnderstood also, that the pouertie of this religion was such, that they doe not only renonce al proprietie in particular but in common, calling to minde our Sauours words. *The foxes haue holes, and the foules of the aere nests, but the sonne of man hath not Where to lay his head.* All these premites being well examined of him, he concluded noe rule to be more Apostolicall and perfect then this, and therefore entred into this with greate seruour and deuotion.

Who can well expresse the ioy and exultation of spirit, which this yong man had, when he once obtained that which he had long desired, for desires prolonged, growe more and more? How ioyful a thing had it beene, to haue seene the great and blessed armie in heauen, who were rancked vnder Saint Francis coulours, solemnizing this day, and reioycing at the admission of this new enroled yong champion? Surelie those heauenly mountaines leaped like rammes, and the hills of religious in this earthly campe, like yong lambes. This was certainly a happie day, and very remarqueable to the honour of God. He tooke the Cappucins habit the 23. yeare of his age, and the yeare of our Lord 1593. at Tournay, vpon the daye of the litle Portion which is a daye solemnized to our blessed Ladie the second of August: to her I say, as the singular patronesse

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tronesse of the little flocke, and small portion of  
religious brethren, assembled together in S. Fran-  
cis time, in a church dedicated to our blessed La-  
die. The yeare following vpon the same day he  
made his profession, and the verie same day thir-  
teene yeares after his Nouice-ship, he ended his  
life, as we will shewe here after: which was a  
good signe, that his seruices performed to the son-  
ne of that virgin, and offered vp vpon such a day,  
were gratafull to the virgin, to whom he was al-  
wayes singularly deuout.

At his first entrance into religion (as the ordi-  
narie custome is) he changed his name, and whe-  
reas he was called before John, he was afterward  
called brother Archangel. Having now taken the  
habit of a penitent, it was strange with what fer-  
uour he serued almighty God, in true feare and  
doue-like simplicitie of hart, especially in that age  
which is so prone to all worldly delights, which  
he well shewed in daily chastising his bodie, and  
bringing of it into subiection (yet vnder the dis-  
creete bridle of his Superior.) Whereby so farre  
are they frō not reaping the fruit of their pious  
trauaile, which is ordered by the circumspēct care  
of others, that they merit much more by vertue of  
their obedience, which is the eldest and first bor-  
ne daughter of humilitie. And what meruaile if  
hauing laid a sure foundation of humilitie, he  
raised the rest of a faire building, in all kind of  
vertues answerable thereto? The eyes of our  
Lord regard the voluntarie poore, and he doth  
assure

assure them of him selfe, who put their assurance in him first. And when God hath taken anie into protection, who is there who can take him out of his handes?

Certaine Scotishmen, wise according to the flesh, who were fled into the Low countries for their faith, vnderstanding that a yong Scotish man, should shortly make his profession among the Cappucins, learching and enquiring what he should be, doe perluade themselues (neither was their persuasion vaine) that he was nobly borne: and as they obserued his countenance and his gesture, they began to suspect, that this was the noble yong man, who flying out of his countrie, had forsaken his noble Spouse, of whom they had heard such strange matters. Therefore without anie further deliberation, they concluded amongst themselues, that this matter was to be propoaled to the Doctours and Professours of the vniuersitie of Doway, in this sort. Whether it be lawfull for a noble gentleman, who is his fathers heire and eldest sonne, to abandon his house and familie, to the prejudice of his owne countrie & Catholique religion? They answere, that it is in no case lawfull. So that by the instance of these men, the yong Nouice is called before our maisters in a solemne meating, and by precept of obedience, he is perluaded to leaue this purpose, yea he is told, that he is bound in conscience so to doe. All doe expect the yong mans answer, who after this sentence giuen, speake with greate feruoug

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feruour of minde, yet tempered well with me-  
destie, saying.

Good Sirs, I am verie weake and vnable in bo-  
die, and worne already both with in and with-  
out with long penurie and hunger, and by sharpe  
discipline I am feeble and blood-lesse. I am not fit  
either for warre or procreation of children. Not-  
withstanding if you hinder my profession in  
this countrie, I will goe to an other. If I be  
there hindred also, I will retire my selfe to some  
solitarie life, where as no man shall finde me  
out. Upon this speech all men fell into won-  
derment of his constaucie, & cryed out with one  
voice. This calling is from God, Goe sonne in  
peace. It is held an euident signe of an elected  
soule when the deuil raiseth manie impediments  
to those, who would enter into a religious course  
of life, which hath befallen manie Saincts of both  
sexes. So during the time of his Nouice ship, he  
concealed his noble familye, so that he liued un-  
knowne among his brethren, being thought to  
be the sonne of some poore Scotishman, alwayes  
readie to performe all vile and base seruices of  
religion, both in will and deed, both before  
and after his profession. So that if this acci-  
dent had not arriued, and thereupon if he had  
not by vertue of obedience, beene forced to tel  
the truth, he would never haue made anie ac-  
quainted with the same, so great a desire he had  
of despising him selfe. And when he told the  
Guardian and his maister this, he humbly en-  
treated

treated them to keepe it to themselues, and not to publish it to anie of the brethren ; And by this meanes he remained as befor vnkownne to them.

Hence it came to passe that he was called vpon oftner, both by the Seniours and his brethrem, to doe manie crudgeries, and had no humane fauour shewed him, in sparing him from thole troubles which are incident to religious persons. And this is our manner to exercise them, who are with vs in the schoole of the crosse , that they may learne by the example of Christ, to suffer seriously euerie where, and in all things. Yet I did much wonder (whē I after knewe what he was) that he bore all without the least contradiction , without anie discontentment in outward shewe, yea certainly most cheerfully and gladly.

He was so willing to suffer , that once when a matter was imposed vpon him, of which he was no way guiltie, which was so greate that a Nouice might haue beene dismissed for it, notwithstanding although he was most innocent , he neuer spake one word in defence of his innocencie, but committed the defence of his innocencie to God. For his diet he was of that temperance, that he was not only an enemie to gluttonie, but to the least pleasure and delight which might be taken in eating his meate. He was often seene vpon fasting dayes (which are frequent with vs ) when fish was sett before him, though not fresh but salt, either not once to haue tasted of it, although hūger did prouoke him to it, or if by the cōmandemēt of his

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his Superiour he did eate of it, he would not dippe  
his fish into the butter which was serued with  
the fish, least he might haue the least inordinate  
pleasure, which he thought was hard to auoide,  
euен while we satisfie nature in eating and drin-  
king. For manie other mortifications which he  
endured, I shall haue occasion to speake of  
them hereafter.

*He maketh his profession, and followeth his  
Studies. His good life and manners, af-  
ter his profession.*

## THE XVII. CHAPTER.

**A**fter so manie conflicts of mortification,  
hauing made his profession, he is sent for to  
studie into a Conuent designed for the studies of  
Philosophie, vnder a reader of our owne order.  
There F. Arch. was first knowne to me, hauing ne-  
uer seene him before. Neither is it fit for Iouniours  
to enquire curioslie of what familie and nobili-  
tie others are, but to consider well in what ex-  
ample of vertue and pietie they doe excell. And  
then I did diligently obserue, and so did manie  
more with me, the gesture and comportement of  
this stranger. First I did note his modest and  
humble countenance and looke, his composed  
and well ordered manner of gate, both at home  
and abroad. For he which doth not carie himselfe

as well in his Conuent and in his cel, as he doth abroad in the streets, is to be iudged an hypocrite. He humbled himselfe to doe all vile offices verie promptly, he was the first for the most part, in washing the dishes and dish clouts: vpon the accustomed dayes he wept the house, yea he tooke often a conuenient time to make cleane the priuie, which he did the more secretly, that his dehaling of himselfe, might not seeme to proceed from so much humilitie.

When he tooke care of the sacristicie, you would haue iudged him as an Angel of God, ministring in a holie place and in the church, he kept all things so neatly and so sweetly. He prepared all things in time, and by his diligence, kept all the ornaments verie decent, and verie beautifull, shinning with a pleasing splendour and lustre of honourable pouertie. Forced pouertie is filthie, but voluntarie is neate and cleanly. Therefore this rule is often taught by the Cappucins. Let pouertie be cleane and neate: He had a care to keepe the walls, the pauement, and the windowes from all filth: yet in all these externall seruices, he was carefull to keepe God in his heart, with a most amorous affection: for this is the maine scope and butt of all. He visited the sicke with that carefullnesse and true charitie, that the sicke were wonderfully comforted by his presence with them. For as occasion serued, either he would speake to them sweete words of comfort, or strengthen them which were faint-

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hearted, in this or the like manner. Take courage  
deare brother, our B. Sauour Iesus is on the croffe  
with you, he is never more easie to be found,  
then in affliction. If you are gold, you are tried  
of him: if droffe you are purged. With which  
kinde of exhortations, the sicke were readie to  
endure their sicknesse patiently, and as long as it  
pleased God, to exercise them in their affliction.  
In euerie sicke person, he considering our Sauour  
Iesus weareied with labour & sorrowe spake vnto  
the on his knees, and after some short speech, he  
presentlie fell to worke in seruynge the sicke. He  
would make cleane those vessells which were ne-  
cessarie for them, iweepe all places about them,  
and wipe off their sweate with a towell. To  
conclude, he did all necessarie duties with all  
speed. If he were to watch, if the canonicaall hou-  
res were to be said, in answering one the other,  
he was readie for all good offices.

Hauing performed these things, he went to the  
common seruice of the brethren. He was obe-  
dient to the gardner or Cooke, and willing to doe  
those things that were most contrarie to his in-  
clination. In the end he would thanke them on  
his knees, that they vouchsafed to call him to  
worke, and make him partaker of their labours.  
He was so obedient at the beck of his Su-  
perior, that there was nothing so hard, which he  
would not doe with a cheerefull heart and con-  
tenance. He gaue as much reverence to Priests,  
as if he had seene some of the holie Apostles or  
Confes-

Confessours present. To his fellowes and equals, he was so mild, and so louing, as if he had beene their servant. In the Refectorie he sate at the table so inwardly recollected, that his meate & drinke was tedious to him, had he not beene compell'd by necessitie and common obedience, to subiect him selfe thereto: and this was not to be marueiled at in him, when as he had learned to subdue the rage and furie of gourmandise long since.

After his refection the dishes being washed, huing said the office of our blessed Ladie, making a round about the garden, all the rest of the time even till euening, if there were nothing to be done in common, he retired himselfe to a solitarie place, and did then goe to his cel. Hither he did invite sweete Iesus, sometimes with deep groanes, sometimes with amorous sighs, and was wont to commend all the necessities of Christes vniuersall familie, to his holie conduct. The last day will reueale what sacred sweete dainties he tasted, in communing there with his beloued one. For whereas he knewe that bodily exercise is profitable to litle, but pietie is profitable to all thinges, according to the counsaile of the same Apostle, he did purlue the better gifts and did diligentlie followe the more excellent way shewed to him, especially in most perfect quitting of all proprietie, yea of things most spirituall, in a most simple stripping of himselfe from all things created, in a most profound re-

Ecc 2 mouing

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mouing of all representations though most  
noble, out of the closet of his soule, that he  
might attaine to a most inward vniōn with God,  
by an actuall and most feruent charitie, which  
as he had learned by the Apostle, doth never fal  
away. But the other gifts (as S. Thomas saith)  
because they haue imperfection, are to be ta-  
ken away, according to that. When that shall  
come that is perfect, that shall be made voide  
that is in part, that is that which is imperfect.  
For a part doth implie imperfection, as the An-  
gelicall Doctour teacheth. In keeping silence  
he was so seuere, that in time of common  
recreation (which is permitted but one or two  
dayes, to the end the obligations of fasting  
might be the better performed) he seemed to  
force him selfe to be merrie a litle with his  
companie, to auoide the note of singularitie.  
Neither is it for nought that the raines are loo-  
sed sometimes to yong men. For by this the  
elder will iudge much, of the rigour and vi-  
uacitie, or slownesse and heauiness of yong  
mens spirits.

of

*Of his outward composition and fernour  
in prayer.*

## THE XVIII. CHAPTER.

When he was sent out into the citie, either to  
visite the sicke, or to demand almes, or vpon  
anie other cause, his countenance and behauour  
was so modest, and indeed so mortified, that  
euen by his outward presence, he did moue the  
hearts of sinners, and did checke the vanitie of  
youth, and sometimes wholie subdue it. For in  
this kind, a Lay brother may doe the dutie of a  
preacher. For we reade in our **Chronicles**, that  
S. Francis saide so to his brother. Let vs goe to  
preach (saith he) through the streets of the citie.  
They went silently through one or two streets  
bare footed, though the cold was verie great, and  
returning home, they found a wild licentious  
man at the gate of their Conuent, humbly re-  
questing to be admitted to their order; whom the  
S. foresawe no doubt in spirit, was to be gained  
by such meanes. Let no man therefore meruaille  
if God doth ordaine diuerse kinds of orders and  
diuerse habits, and cause their manners to be  
composed in distinct and diuerse decencie. For  
by these as by diuerse nets, he taketh worldly me.  
Let them therefore creepe vnder some whole &  
perfect net, if they desire with S. Antonie, to auoid

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the daungers of this world. In the deuine office  
and psalmodie, if anie man had well obserued,  
this brothers composed and serene countenance,  
and the posture of his bodie bolt vpright, the  
cheerfulness of his voice, his vnmoueable eyes,  
the attention of his heart, the teares often tric-  
king downe by reason of internall gust, he would  
haue said he had seene an Angel rapt vp in spirit  
into the heauenly quire.

In the time of his mentall prayer, the habit  
whereof he got with much labour and exercise,  
he enjoyed sometimes such inward abondance  
of the ioy of spirit, that it streamed forth with  
evident tokens, so that his bodie was pertaker of  
it. And when wicked tentations or anie heauy &  
and dull wearisomnesse did take hold of him, he  
did shake them off with such force, that he hath  
beene seene in that combate to encounter the  
deuill, and to foile him, as also to raise vpp his  
dull iadish flesh, by applying his bare feete to the  
cold pavement, and to gall his backe with chai-  
nes of iron, which kind of weapons are vsed in  
such cates by religious champions. Finally pant-  
ing after God, and cleauing wholie to him, with  
all quicknesse of memorie, sharpnesse of vnder-  
standing, preparation and readinesse of will, ele-  
uation of heart, with intention of all his pow-  
ers, and extension of his handes, he did seeme to  
enforce God after a manner, that in the retrait  
and bottome of his soule, he might be held fast  
with the sweete embracements of his beloued,  
and

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and in these might flowe and runne from himselfe, and so consequently wholie flowe into the Ocean of his infinite bountie, and in these floods of loue, might become one with God and with him, by an absolute melting and resolution of all his powers, and an annihilation into God and his holie will and pleasure.

Who is able to expresse what God speaketh in that heart, in which the peace of God dwelleth, which passeth all ynderstanding, and what God worketh in that soule which is transfused into God, and God into it, by the vnspeakable enjoying of his goodnesse? But the sensuall man doth not perceiue those things, which are of the spirit of God, for these things seeme follie to him. Hence Saint Paul affirmeth, that he could not speake to the Corinthians as to spirituall men, but as to carnal, concerning that wisedome whereof he spake confidently among perfect me, who haue the sense of Christ. It is to be lamented, that we are now fallen into those times, as the Seraphicall Doctour S. Bonauenture saith, in his first booke of perfection of religion c. 18. in which there is scarce anie mention of spirituall delights, which doe so farre exceed all worldy delights, as honey doth dung, yea among those who seeme to themselues, to be deepe in religion, the sweete drunkennesse of such desires is esteemed follie, and reputed as an abomination, and those which are spirituall, are iudged to be possessed with the devill, and are called heretiques.

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All the spiritualitie of manie, consisteth rather in questioning and disputing, who as Saint Paul saith, doe alwayes learne, and never come to the knowledge of truth. And in an other place, they languish about questions and strife of words. Curious men would not occupie their spirits about these things, if they would choose rather with Saint Bernard, to feele compunction, then to knowe the definition of it. For we see these manner of questions are handled, whether the supereminent vniō be anie thing else but habituall and actuall charitie, whether this vniō be such that it may truly be said, that man becometh God, and God man, so that all actions that are in this man, are not mans but only Gods actions, yea euerie passion and omission is of God only, and so in all a man is merely passive not active in respect of God, of whom he is taught, illuminated, and immediatly subiect. These questions I say would never much trouble mens curiositie, if they could keepe the order prescribed by the Prophet: Tast and see, that by the tact thereof they might iudge what it is. For no man knoweth but he which tasteth. If that they might well tast this, they would purge the palate of the soule from all inordination, both of the vnderstanding and will, and would labour to depriue both faculties of all that is not God, which if they would doe, they should no doubt finde by experience, that the foresaid vniō, doth import somewhat else beyond actuall charitie, when as

by

by it man doth so perfectly passe into God, and is no more himselfe, but he giueth place to God, so that he may not only say with the spouse: My soule was melted as toone as my beloved spake, but with the royll Prophete he may say. I was brought to nothing, and not knowing. He shall also finde according to that of S. Paul. He which achereth to God is one spirit, & that by the same vniōn, in a far more excellent manner then by the ordinarie Acts of charitie, that man becometh God.

The Psalme saith. I haue said ye are Gods. And S. Augustine in his second Treatise vpon the first epistle of S. Iohn saith. If thou louest God thou art God. And S. Hierome vpon the psalm. 114. according to the Hebrewes v. 5. As long as we are men, we doe erre and lye, but when we shall be made God, we cease to lye. And immediatly after he saith. If therefore anie man become holie, he is made God, and when he shall be made God, he ceaseth to be man, and lyeth no more. And Clement Alexandria saith. Man which is brought to be imparible is made God, yea God himselfe in some manner is made, that man himselfe, to witt, not the old man, but the newe who is created according to God in holinesse and iustice of truth. So that of Saint Paul is verified. When al things shall be subiect to him, then shall the sonne be subiect to him who hath subiectet all things to himselfe, that God may be all in all. And then there is no Gentile and Iewe, circumci-  
sion

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sion and prepuce, barbarous & Scythian, bond &  
free, but all and in all Christ . For it is certaine  
out of S. Pauls words, that while the newe man  
is produced in vs, and while we put on the newe  
man, we put on Christ.

This once being, they would finde (I say) that  
all actions and passions in man assump to this ex-  
cellent vniion, not to be of man, but of God alone,  
forasmuch as he is the principall cause, either ef-  
ficient or finall, of all actions and passions which  
are in such a man . Whereupon S.Paul saith,  
Nowe do not I liue, but Christ liueth in me . So  
in most things man is merely passive to God,  
while he is in this vniion . And manie Doctours  
doe teach, that he is merely passive, not only in  
the receiuing of habituall gifts, but some actuall.  
So this vniion which the mysticall writers terme  
supereminent, is only from God , according to  
that Psalm. 38. Our assumption is our Lords, and  
our holie king of Israel: of which vniion Ricardus  
speaking of the 4. degrees of violent charitie, ci-  
ted by Saint Bonauenture; As (saith he) the first  
degree doth wound him that is affected, so the se-  
cond doth bind him being wounded , the third  
doth to implicate his action, that the minde can  
not intend anie thing , but where the enclining  
of Gods will doth drawe him and moue him, and  
so they who haue attained to this degree , doe  
nothing of their proper will, leane nothing to  
their owne disposition, but committal to God.

But whether haue the embracements of the  
beloued

beloued transported me, that I haue made this digression for my historie. The blessed soule of our brother Archangel, which caused these, hath occasioned this dilcourse: but nowe I will returne to my former narration.

*What course he kept in his studies, and  
with how manie mortifications he  
was exercised.*

### THE XIX. CHAPTER.

HE did never so follow his studies, that he would intermit the time of prayer, or the exercise of the Communite, much lesse neglect them. For he knewe, that he was so to attend the profit of others, and the gaine of soules, that without neglecting himselfe, he did not endamage his owne soule. Therefore whether he were to apply himselfe to reading, or to his studies, he was wont to vse prayer before, and to direct a streight simple holy intention to his sweete Iesus, and also to employ the helpe and intercession of the blessed mother of God, and of his patron Saint Frauncis. All which good exercizes and holie customes when he was made priest, he neglected not, but rather being made a superiour against his will (as we will shewe hereafter) he encreased them, and all other good vertues, bearing both the loue and feare of God fastned

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fastned in his heart. Hence it came to passe, that  
he lay prostrate with his face on the ground verie  
often, when he was both to enter into the  
Church, and to goe for: h , devoutlye kissing  
the earth with bended knees . So did he teach  
others by his example, to adore him that reig-  
neth in heauen, & humbled himselfe for vs eu-  
er to the earth.

He did frequent the holie communion,  
with exceeding greate ardour and compunction  
of heart , allwayes making before a sa-  
cramentall confession , and cleansing himselfe  
diligently from the least corruption of his de-  
fects , which he strietlye examined . Thus  
he did ( I say ) with such devotion , that o-  
ther being excited by his feruour , did take fresh  
courage to runne all to the wished goale .  
When he was young , he did serue the Priest  
with so much reuerence ( for he had virginall  
beautie and grace also in his countenance,  
which did kindle devotion in those who be-  
held him ) that manie who were without  
the Chancel , were as much moued with his  
deuout manner of seruice , as with the glo-  
rious office of him that sacrificed . And by  
such deuout attendance at the Altar , Saint  
Bonaventure confesseth , that he obtained of  
God great treasure of graces . To speake of all  
gifts and prerogatiues of vertues , it would be  
too long a discourse.

Marke

Marke I pray you, and I will declare vnto you, with how happye successe he proceeded, not if we speake accordinge to carnall sense, but according to the spirit, which mounteth to God by cliftie and hard wayes, and coueteth against the flesh, as the Apostle saith. These thinges which thou didest both priuatlie and publicquielie ( o brother Atchangell ) were approued of all to be good and praiseworthie, not false and farded. But how? If surely for prale and applause due to thy meritis, thou hadst bitter mockings, reproches, scornefull derisions, chidings, reprooves, bitter words pearcing even to the heart, is not this a worthie and condigne reward? No; it is too small. Let vs proceede on. Let vs see what discipline thou wert commaunded to inflift on thy selfe, how manie crosses thou wast made to drawe with thy tongue vpon the pauement, how often a wooden gag was putt in thy mouth, and for what caule, I pray you? Peraduenture you were too full of pratling and babling? No, but least vaine glorie might creepe vpon you, because you kept silence better then others. But why is a dishclout like a vaile bound about your head before your eyes? They deserue it, who doe not shut their wandering eyes, and doe not keepe them from vaine aspects. Although thou shaft chalkeyes ( for the disciple is not aboue

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aboue his maister) yet art thou to be vexed in  
them. Sometime thy superiour or thy elder bro-  
ther, standeth by thee which setteth vpon thee  
as it were with iniurious words, and as though  
he were offended, reuileth thee and proclaimeth  
thee wholy vnprofitable for religion, putteth  
thee to confusion of face before all, and intima-  
tert that thou doest all things but fainedly and  
dissemblingly. If thou doest desire to fast, thou art  
commanded to eate and deuoure so much, that  
thou maist be called a glutton and a rauenner. If  
thou doest intend to refresh thy selfe, and feede  
liberally vpon some solemne day, presently thou  
shalt be commaunded to fold vp thy napkin.  
**W**hen nature is oppressed with heauiness, thou  
must presentlie be commaunded to be merrie &  
cherefull: and if thou reioycest and cheerest vpp  
thy selfe at their commaundement, loe straight-  
wayes a suddainewhirlie-winde riseth, and dri-  
ueth thee from that state of minde. Doest thou re-  
ioyce in the health of bodie? Tribulations and  
sorrowes growe vpon thee some other way, and  
beset thee on euerie side. That I may confesse a  
truth, I see the holy ghost, not only directing  
both the words and actions, both of the maister  
and superiours, but also inciting, so that nothing  
is wanting for the proofe and tryal of the sol-  
diours of Christ, why they may not iustly vise  
those words of the Prophete. Thou hast laid tri-  
bulations on our backe, and thou hast sett men  
vpon our heads.

Neither

Neither is it needfull here, to hire a scolding queane to vexe his hart, and braine, with crying and scolding at him, that by such exercisē he might at length learne patience, for surely the Cappucins giue occasion of such exercisē to the yonger sort, verie plentifully and without cause for Christ's sake, that by their sufferings, they may learne patience, by the example of Christ. Climacus saith. If thou wilt clime to the highest top of vertue, seeke a guide & a maister, whose name is hard and rough, vnder whom thou maist continue drinking and digesting dayly chidings, and reproche full mockings, as hony and milke: yea thinke thou hast sustained great dommage that day, when thou hast had no such afflictions. For as trees which are shaken by great windes, haue deepe rootes: so they who liue in obediencē and are diuersly proued, possesse vnshaken and valiant hearts. But peraduenture these seeme to be light and slight matters to the worldly man, yea seeme absurd and ridiculous? Notwithstanding as he who hath gotten health by some bitter potion, doth not iudge that it is therefore to be despised, because it is made of some vile and common herbs: so must we thinke of these trialls, which seeme to be despiceable. A yong fresh nouice coming first to the magazin of his instructour, wondereth to what end all those instruments are, till he learne to practise them.

In the beginning of my conversion, I was much troubled at such kind of exercises, in so much

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much that I could hardly forbear to breake out  
into these words some-what malepertly. I came  
hither to this end hoping for quietnesse & peace,  
after manie turmoiles in the world, and here I  
find continuall crying. The Superiour is both the  
accuser, and the iudge. The accused person can  
haue no licence to answere for himselfe, neither  
can the innocent be heard. All that he doth is  
condemned. His diligence is punished as well as  
his negligence. While we are to take our natu-  
rall refection, we heare little but raylings and  
cryes. Besides there are manie severities, and dis-  
ciplines. I had rather goe supperlesse to bed, then  
come forth to the Cappucins chapter. I desire  
therefore this only fauour, that I may eare my  
portion in my cel, as I did for eight dayes before  
I was cloathed. It seemed to me a verie good  
proposition, but God knoweth and I, what con-  
clusion followed, to whom I giue infinite than-  
kes. For happie is he, as Climacus saith, who  
thinketh himselfe worthie at all howres of ig-  
nominie and vilifying, and who being charged  
with reproches, holdeth his peace here, for he  
shall rejoice there, and shall be made equall to the  
Angells:

See the mercie of God, he doth not only pu-  
nish sinners in religion, but he maketh them rich  
in good workes, and by this methode encreaseth  
their crowne. For by how much the labour is  
greater, the crowne and reward is greater. And  
so they bring forth fruits worthie of repentance,  
that

that they may gett so much greater gaine of good workes by pennance, by how much they haue runne in greater arrerage through sinne, as Saint Gregorie saith. The Prophete fore-seeing this said. We haue rejoyced for the dayes wherein thou didst humble vs, & for the yeares in which we sawe euill, that is affliction. And againe. How manie tribulations hast thou shewed to me both manie and euill, but thou being conuerted hast quickned me. If vexation doth afford this to the nocent, what doth it to the innocent? O noble Archangel, what profit hast thou receiued out of so manie vexations? Great indulgence and reward is due to voluntarie pennance, but much rather to the patient suffering of those pennances and vexations, which are inflicted by others.

We reade in the lues of the fathers, that a yong monke, by nation a Greçian, hauing too slipperie a tongue, did often manifest the impatiencie of his heart before his brethren, whom the Abbot committed to be chastised and amended by the seniours. They treated him so, that they made him often failing into this frailtie, goe without dinner and supper to bed. He being dead appeared to the Abbot, and confessed, that thole kunde of vexations, cauiled him to obtaine a heauenly crowne, without feeling anie paines of purgatorie. Therefore we cannot but render this prale to thee (o Archangel) who as a yong simple lambe, walt allwayes meeke and chearefull. Thou wylst never scorne to depart when thou

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hadst done thy pittance, but that humbly on thy  
knees, thou didst blesse God, as thy exerciser and  
singular benefactor, who is wise and will keepe  
his, that they may vnderstand the wages of our  
Lord, and his hidden wayes. These things be  
vnsauorie to the wise of this world, they seeme  
follies to those that are falsely great, yet are they  
ministred to the litle ones, who profes the Gospel.  
Out of these is tasted the hidden Manna, by which  
they are pacified in the palate of the heart, being  
pacified obtaine the heritage of the sonnes and  
freinds of God. Which being obtained, what  
can be kept from his inward and secrete freinds?  
He speaketh to them thus Ioan. 15. Now I will  
not call you seruants, but freinds. For all that I  
haue heard of my father, I haue made knowne to  
you; To this honour was Archangel exalted.

I will now proceede to the rest of his life,  
which though I desire to make perfect, and to  
omitt nothing of importance, yet I am not able  
to performe it, because he changed often his sta-  
tions or places of dwelling, by order from our  
Superiours, and I haue not had commoditie to  
conferre with the religious of all those places  
with whom he conuerted, nor I haue wrote no-  
thing here, which either I sawe not my selfe, or  
did not vnderstand by verie good and most cre-  
dible relation of other religious, whom I haue  
alwayes obserued to be verie sparing in reuealing  
the vertuous qualities of their brethren, as not  
making so much esteeme of them. So happily the  
proper

propre and inbred complacencie of men is quelled, when they are not affected with such vaine glorie.

*He is remoued from the Conuent of Bruges,  
because his countrie-men lay in waite  
for him.*

## THE XX. CHAP.

WE haue recited before one cause why Archangel, by order of his Superiour, came not without danger of his life from Bruges to our Conuent. Nowe we will relate an other occasion, which will make way for the prosecution of the rest of the narration. In this famous citie of Bruges, there is a Conuent of Cappucins, though vnholamelie situated, yet most conuenient for a solitary quiet life, in which Archangel was placed by his superiours, so that he might the rather giue himselfe to pious exercises and prayers, which were his true delights before he was a Preacher. While he thought all things were most quiet, a sudden disturbance of his rest arrived. The Guardian had notice from some citizens, that certaine Sootish-men who seemed to be men of resolution and of hardie attempts, did walke about the Conuent, tooke a viewe of all, and obserued the countenance of the yonger brethren (though they knewe it not, for the yonger men

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doe not of lett purpose cast vp their eyes) when  
upon they gaue occasion to suspect, that they be-  
ring extraordinarie affection to Archangels fathir  
(as grieuing that he should be depriued of his  
only sonne and heire) conceiuing also that their  
countrie sustained a great losse herein, would  
attempt to take him by force and carrie him  
away. For auoiding this inconuenience he was  
sooner sent away thence to Lisse, which was  
a place designed for studies, where he passed  
his course in Philosophie, and afterward in Di-  
uinite.

The same attempt was enterprised by cer-  
taine Scotish men at Antwerpe before; The  
Cappucins house being close to the gate which  
is toward Holland, gaue them occasion to think,  
that they might doe that which they designed.  
We knowe it also to be true, that certaine Sco-  
tish men, both in these parts and in Scotland,  
made their complaints in the presence of Pro-  
lates and Catholique Princes, that brother Ar-  
changel was a Cappucin, alleging manie rea-  
sons, for the defence of their countrie and the  
faith, that he should be persuaded to beare at-  
mes as Fa. Archangel the Cappucin Duke of  
Joyeuse did in the like exigent. But God did  
not permit this, for that what he did not in  
that kinde, being an vnexercised soldiour,  
he performed more effectually by prayers and  
teades. notwithstanding the profit of the com-  
mon

mon wealth seeme to be neglected, by the  
losse of this noble gentleman, let vs sett downe  
what God wrought by other noble instruments.  
For at the same time, God stirred vp the heart  
and strength of his noble yngle, who spent his  
life for the Catholique faith in defending his  
country; Who with a small number of Catho-  
lique soldiours, like an other Iudas Macchabeus,  
who trusted not in his number of soldiours but  
in God, put to flight valiantly his enemies which  
were heretiques: which victories he gained of-  
ten in diuers skirmishes, and in his last conflict  
with them he slewe manie, though his enemies  
were farre greater in number, and forced manie  
to yeld themselves, till at the length the horse  
of this warlike Prince stroken with a disease,  
stood as stiffe as a stake, and would not moue one  
foote, For the horse was enchaunted by a cer-  
taine maide-servant of a neighbour woman of  
this noble warriour. The enemie perceiving  
his strange stynesse of horse flying before him,  
ioyned their forces againe, and rooke courage  
vpon this aduantage beeing offered to them  
by the bewitching of his horse. Whereupon  
the Catholique soldiours were also much trou-  
bled, and wanting their Generall, both so  
encourage and lead them, lost their lives and  
the battle. Their Gouvernour was taken by the  
enemie, and without anye feeling of humanitie,  
they cruelly butchored him, cutting off his haires,  
his nose, his eyclids, and other parts of his bodie.

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left him halfe alive in the field, when the battell  
was fought. Not vnhappie to him, if there be due  
respect had of the gaine of his soule, who be-  
fore he gaue vp the ghost, taking a golden key  
out of his bosome, with his hand which was  
halfe cut off, deliuered it to a friend of his, with  
these worde which he spake imperfectly. Heren  
the key of my chappel and oratorie, which was  
my great solace. Deliuer this to my most deare  
brother, and commend me to him, and require  
him that in that holie place he call for helpe from  
God, and prepare himselfe to die nobly for the  
truth.

This noble leader in this iust warre was the Mar-  
quis Huntley, one of the brethren which were  
slaine for the defence of religion, and vnkely to  
Archangel, whom he did assit alwaies by seruient  
prayer and voluntarie affliction of himselfe, so  
that both folowed their vocation in a diuers  
kind; the one in spirit, the other in power and ar-  
mes: the one in silencie and quiet retraict of minde  
speaking to God, the other in warlike acts and  
valiant enterprises: Therfore we are not to thinke,  
that the common good was hindred by the ab-  
sence of Archangel, but rather promoted after a  
more effectuall manner. Neither was it destitute  
of defenders, by occasion of his entrie into reli-  
gion, for God provided sufficient defendours, ac-  
cording to the time in which he hath determined  
so to make manifest his iustice in the Scarish nation,  
and the bordering countreis. But you will say.

How

How hath God prouided, seeing that in a manner all the Catholiques were ouerthowne by occasion of the losse of this battaile, wherein the Gordons were subdued? But we must not judge of the vnhappinelle of the battle of Catholiques by such ouerthrowes, as though it were a newe and strang thing, that Christians, euen by dying haue carried the victorie, and haue taken the kyngdome of heauen by such violence, and so haue quelled their enimies. For we find by experiance, that such bloodshed, doth yeeld greater increase, & doth bring forth ten fold more noble & chauical persons in their place, to fight against the enemist. So after the death of Iudas Macchabeus, whom the Iewes did much lament, as though in humane consideration they were wholy ouerthowne, yet it happened that his death was more precious then his life, and stirred vp manie to die valiantlie, so that the shedding of his blood, did not strike a terroure, but gaue courage to manie Captaunes of Israel, succeeding one after an other.

*Of the conuersion of a cerraine noble Scotch  
man to the faith: and of his pro-  
mission to be a Prelate.*

### THE XXI. CHAP.

I Will not let passe here a strange accident, which

I father Henrie of Aldenrade, the Gardian of

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the Cappucins at Antwerpe , and reader of di-  
uinitie, affirmed for a truth to me and others, who  
were vnder his government , when this brother  
Archangel, and this father remained in the same  
Conuent at Lisle together, where the yong bre-  
thren followed their studies vnder a reader de-  
puted for them . It happened that two Scottish  
yong men came thither, one was of the ranke of  
Counts, the other of Barons , and both of them  
neare to him in kindred, but the Count was ne-  
ster. Both of them came to see brother Archangel  
whom they loged much to see, having heard that  
he was in shole parts, and so having obtained safe  
conduct, at length they found him at Lisle, where  
they came to the Cappucins Conuent, & enqui-  
ring after a Scottish man , were brought to him,  
whom they desired to see and conferre withall.

The Count as soone as he sawe brother Ar-  
changel, set backward, being much astonished &  
troubled both in bodie and minde . Brother Ar-  
changel lifting him vp, asked of what religion he  
was? when he answered a Protestant . Then said  
Archangel you are abominable to vs. For the Sa-  
maritans had not commerce or fellowship with the  
Jewes: purposing to vrge him with a sharper que-  
stion, he being much moued thereat was by little  
and little instructed more fully in the Catholique  
faith, & was admitted to the rites of Catholiques,  
and baptised vnder cōdition with manie cere-  
monies, & reconciled to the Church. Who doth not  
wonder at this? Who can seach the secret conseil  
God?

of God? Two yong men made a long journey together, both of them came to the Cappucins gate to geather, the one is receiued, the other rejected. The eternal word of truth hath said it should be so. God be mercifull to the other, that the feareful forslaking be not fulfilled in him.

Moreover father Henrie did affirme, that B. Archangel was of invincible patience in sicknesse & all aduersities, and inwardly had the spiritual ioye of continuall holie meditation and contemplation. No man knoweth these ioyes, but those who haue them. Hearre the secrete of an auctour illuminated, what fruct there is by this commerce with a soule wel dispoled. He maketh often yisits to the internall man, and hath sweete conference with him, whereupon much peace followeth & familiarity to be much wodered at, but notable to be expressed.

When father Archangel at his time was made Gardian of Brussells by the comand of his superior, he refused it with exceeding humilitie and bashfulnesse. For such a charge, was indeed verie contrary to his natural disposition and bashfulnesse, which made him wish that he might passe his time in rest and vnknowen. He laboured to excuse himself as wel as he could, signifying that he wastoo yong for such a charge, and likewise that he wanted experiance, which was requisite in such a superior. But he could not resist Gods ordination, yet he obtained that the yeare following he might be in some more secret and retired place then neare the Court, if he

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if he were to sustaine the like charge. Where-  
upon he went to Teneramund, where a Conuent  
was built by the almes of Spanishe soldiours in a  
molt conuenient place, which was walled in  
with a pleasant garden, and a molt cleare riuere,  
which did ebbe and flowe twice a day, and had  
trees and herbes verie necessarie for our soule-  
nance. To conclude, It was a place verie fit for  
religious restraint, and for silence and meditation,  
in which Fa. Archangell was much delighted.  
There was also an other brooke which running  
through the midle of this situation ( vpon the  
bridge of which brooke we shall understand that  
fa. Archangell ended his life the day ordained by  
God ) which doth separate one garden from an  
other, which further garden was bought by the  
most noble Prince Albert, and giuen in almes to  
the religious: for he thought that the garden ioyn-  
ing to the house before, was not large enough  
for their necessaries, when he was pleased to  
viewe the monasterie of Teneramund, and  
vouchsafed by his personal pretence to visit the  
religious, and to honour them much with ex-  
ceeding humanitie, and verie rare in those of  
his ranke.

The reverend fa. Clement a Flemming, late  
Guardian of the Cappucins at Brulets, and the  
preferuer of this Province, who in the yeare 1600.  
when all the state began to totter in the west  
part of Flanders, by reason of an ouerthrowe  
that the heretiques had given the Catholiques,  
did

did greate seruice in encouraging the people of Bruges, being much afraid and amated vpon the victorie of the enemy. This fa. I say told me, that he earnestly persuaded Archangel, whose inward freind he was, that he would take some good occasion to write verie respectfully and dutitully, yet as forcibly and mouingly by good reasons as he could, to the most potent and great Prince James, then kinge of Scotland, to whom he was ioyned in nearenesse of blood, and whom he had attened often in his youth, both in the Court and abroad in his hanting and sport. Which he did at his request, and sent him a letter written in the mother tongue, wherein he shewed how necessarie the profession of the Catholique faith was vnto saluation, and in it he did discouer the vanitie of Protestants, and the odious vnsauornesse of the Puritans. The king at the same time pretending the crowne of England, which was fallen to him by the death of Elizabeth, never made him anie reply. And Archangel did earnestlie intreate this father, that he would not reueale it, least by this meanes he might make knowne his noble birth, which he did desire to keepe secrete.

Fa. Archangell finding great inward gulf and contentment, in the disesteeming and despising of himselfe, in his pouertie, in his long banishment, in the want of carnal comfort, and absence of kindred: for the word of Christ cannot deceiue vs, who hath promised one hundred fold recom-  
pence

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pence to such, not only in the life to come, but  
in this present, did labour out of meere and most  
abundant loue and charitie, to make the afflicted  
soule of his mother partaker of this spirituall  
banquet, and he vseth manie meanes to this end,  
by which the wisedome of God doth aptly dis-  
pose the good of his elect. He was mindfull how  
his elder brother had lately liued in banishment,  
and entred the religion of the Cappuccins, and  
being a religious man, how he had dealt with  
him by letters and other entercourte, for to be  
perfectly conuerted to God, and how he perswa-  
ded him to an auersion from all vaine comforts  
of what creatures so euer. Which that he might  
effectually doe, he counsailed him to hasten his  
flight and departure from his countrie, that so  
he might couragiously at first passe by rough  
waies, to come to the plaine and euen way, and  
to a firme and strong adhesion and union with  
the first countaine and beginning, full of all de-  
light and contentment.

He was also mindfull, how by the prouident  
and faithfull care of his mother he had beene la-  
tely deliuered, God protecting him from the  
wicked snares, from the words of lying, from the  
vniust and defiled tongue, from the lips of those  
that worke lies, from the hands of those that  
sought his loue, and from the sharpe word of fu-  
ture judgement. And therefore his soule with  
all its forces praised God, and being moued to  
the vertue of Gratitude, he thought to require it

towards his mother, and to folow the example of his brother, whom he had found to be a father to him in spirit, and spirituall proceedings. And that he might begin to give spirituall comfort to his deare mother, who liued as a desolate matron in her countrie, he wrote confortable letters to her, and exhorted her to seeke after perfection of vertue, to which she was verie well prepared and disposed, hauing tasted so much of the bitter cup of affliction, and among other things, he perswaded her to folow both her sonnes, in abandoning hit countrie.

But how can this be done, where are so manie great persons of her kindred, who being iealous of her, watch otter her? God will assist her devout desires, and will heare the prayer of her religious sonne. Against God, neither strength, nor craft, can preuaile. Let vs therefore behold the prosperous arriuall of this matron. The day is not farre off when she will be here, attended only with one handmaid, bringing a few Iewels and precious stones with her. It is reported that she is arriuied in these parts, not without some crosse accidents, let her not feare to come hither with the leauue of our noble Princes, to make a happie entrie into this land, renowned for wealth and armes, not inferiour to the most flourishing kingdomes. Here doth her only sonne expect her coming, with much longing affection of a dutifull childe.

*The coming of the mother of Archangel in  
the Lowe-countries.*

## THE XXII. CHAP.

**N**owe is the greatafull day attiued, wherein the sonne received his mother at Lise, in the presence of his seniorour brethren, whom he entertained not with anie outward pompe or feasting banquets, but in great exultation of the holie Ghost, with great ioy. At the first they embrased one the other, and were not able to speake for exceeding ioy. At the length, after this rauishment of ioy, they conferred together, and when they had ended their conference, the religiouse men came to reioice with this noble Dame for her safe arriuall, and received her with all honour possible they could doe her, and assisted her being exiled for Christes sake, and cheared her with good counsaile and comfort, and shewed all tokenes of exceeding charite towards her. How joyfull was she, to see her sonne become of a Protestant, an earnest enemie of al brangling sects, and of an ignorant yong man, who had learned no good letters, to become learned without his fathers expences, and to haue changed his earthlie domaines and territories, for royll Priesthood? These thinges made her forget all sorrows past, being as it were ablopt in ioyfull praise of the Creatour.

Before

Before this meeting, as soone as she came into this countrie (kindled with fire of deuotion) she went to the first church which she sawe, in which with great reverence on her knees, she adored the blessed Sacrament, shedding many teares for ioy. There shee powred forth her heart, in thanksgiving and other meditations, and continued in them with great fervour and ispiritual gust. In the meane while, her handmaide (of a good familie) who attended her faithfully in this voyage and banishment, being as yet tainted with the infection of the religion of the countrie, and to speake the truth, brought vp in heresie, and shortly to be gained to the church, was curious to behold all thinges in the church, and obstrued all her ladies behaviour and her actions: who when she did bowe her selfe, and did reverence after the manner of Catholiques to the Images of Sancts, she looked about her to see if there were anie persons of qualitie, to whom her Ladie did this reverence. When she sawe no bodie, she asked her Ladie and mistresse, to whom she did vse that reverence? To these noble personages (saith she) pointing at the Images of Sancts. The maide smiled and said. These noble persons are scarce well cloathed, for me thinkes they are halfe naked. As she looked about her on euerie side at length she came neare to S. Christopher, at the sight of whom she was stroken suddenly with feare, and made him a verie lowe reverence, and presently made as much speed as she could to be gone out of

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of the church, and there waited for her Ladie. To  
whom when she asked her why she made such  
hast to be gone, she said. I was afraid least that  
great man which I sawe, would haue stroke me  
with the great staffe on which he leaneth. Her  
Ladie laught at the stupid simplicitie of this yong  
wench, who as I said before, was rather brought  
vp in heretie, then infected with it.

When this yong maide did after enquire of  
Fa. Archangel, what was meant by that giantlike  
Image of St. Christopher, wading through the  
sea, leaning on a staffe, and carrying a yong child  
vpon his backe, he freindly instructed her in this  
manner. Although it be true, that St. Christopher  
was of a goodly great stature, notwithstanding  
because the forme of his soule was much  
more eminent, and that his spirituall stature was  
eminent among those who liued at the same time,  
it came to pasle that painters and grauers, who  
first drewe his Image, did rather seeke to expresse  
his eminent gifts of vertue wherein he did ex-  
ceed others, and did rather represent his noble  
mind, then the outward lineaments of his bodie.  
For the art of grauing and caruing, doth often  
expresse by certaine visible signes and simbols,  
that which is spirituall and intiuisible, though in  
progresse of time this simbole occasioneth the  
fictiōn of manie fables, among ignorant persons,  
as this particularly of St. Christopher. Therefore  
his greatnessse, signifieth the greatnessse and ver-  
tue of his mind, in ouercoming brutish vices, and  
leaning

leaning on the vertue of Christ's crosse, which is figured by his staffe, he passed confidently through the maine sea of this world, which swelleth with the billowes of temptations, and so merited to carrie the child Iesus upon his shoulders, not in his bodie, but in his minde, not outwardly, but inwardly and spiritually. He shewed the effects of his loue and zeale, in preaching Christ, so that he converted eight and fortie thousand soules to Christ, and so he bore Christ in his bodie, according to the speech of the Apostle, they exhibited Christ in forme of a child, because Christ is but a little one in those that are newly conuerted to the faith, though he be the gouernour of the whole world, & therefore beareth in his hand the figure of the world. He being preuented with the benediction of this child, did subdue all his enemies. This benediction is represented by two fingers of this tweete and world-bearing child (the Saviour of the world) which are litted vp to give a blessing. So spirituall arte doth present that to our vnderstanding, vnder sensible fimbolēs & signes, which is not displeasing to God and his Saints. For God appearing to the Prophetes, represented himselfe by diuerse visible signes, both in the old and new testament. This maide gaue often occasion of mirth when they spake of this matter: but afterward being conuerted, she gaue God thankes for her deliuerance from darkenesse, all things cooperating to the elect for their good.

*Fa. Archangel is placed at Antwerpe. His mother followed him thither, and what things happened to him there.*

## THE XXIII. CHAPTER.

**F**A. Archangel having finished his course of studies at Isle in Flanders, he was sent by his Superior to Antwerpe, that he might be there Vicar of the Conuent. For one cannot sustaine the whole charge alone. But where shall the mother remaine? She will follow without doubt her sonne, if opportunitie permitt that she may receive the nourishment of mind and spirit from him, whom she had begotten in bodie, and to whom she had so louingly ministred the nourishment of her mothers milke. Goe on confidently (o matron) noble in pietie, in blood, and in thy children, follow thy sonne to Antwerpe: The benignitie of the citizens doth invite thee, yea the nobles are as fauourable and courteous to strangers, as the citizens. Therefore feare not, but thou shall be welcome to them, and to vs who are your sonnes brethren.

As soone as Fa. Guardian of this Conuent at Antwerpe, heard that the mother of his Vicar was neare at hand, he prepareth himselfe to receive this exiled matron of Iesus Christ, and to giue her all manner of good comfort. This Fa. Guardian

Guardians name was Cornelius of Aecanate, well knowne to the Italians, to the Loue-coutrie men, to the Switzers, to the Germans, a man all fierie in performance of brotherly charitie, who for the loue of his Prince and of this coutrie, went with an vndaunted courage to those seditious soldiours ; who had a fewe yeares before attempted the Castle of Hoostrate, and with whom he so dealt, that by his words of zeale and seruour, he pacified them and made them submitt themselues to their Prince. At whose speech they were much inwardly moued, but the oath they had giuen to their fellowes being absent, held them in the rebellion ; yet did they shewe all good respect to this religious man, by suppling him with all necessaries, and bringinge him safely on his way. This good Father hoped to haue preuailed with them as he had done before with those seditious soldiours at Warem, whom he kept by his sermons and exhortations in so good militarie discipline, as if he had beene their true spirituall father chosen by them. In time he so wonne their hearts that they became most peaceable, in so much that it was said, that this cōmotion was not vnprofitable to the coutrie and common weale, by reason of these good seruices which the soldiours did at that time. This good father was made afterward generall Commissarie of the Prouinces of Colen, which charge how wel he performed it is, needlesse now to recount.

But to returne to our purpose. This reverend father, commaunded all that were vnder his gouerment, that they should doe all good seruices for the comfortt of this noble matron, and he himselfe gaue so good example of all candour and pietie, that he did helpe her by all possible meanes, and by a faithfull interpretour, did make a most confortable exhortation to her, being now in affliction and exile for Christes sake, so that this second meeting with her sonne, seemed to be more solemne then the first. She was so affected at this, that for verie dilatation of heart, she seemed to haue forgotten her husbād, her daughters, and all her miseries past, being readie as an other Elizabeth, to gaine her liuing by her owne hands, and the arte of her needle or distaffe: Neither did she scorne when she liued at Antwerpe (being commended to rich men) to take Almes: and when a marchant sent a peece of gold to her by his seruant, she receiued it with her owne hands, so humbly that manie wondered at this debasing of her selfe, who refused not to take an almes like a poore begger. At length the most element Prince hatting commiseration on her, gaue her an honest yearly pension of the Catholique king for her maintainance: who notwithstanding for her greater comfort, followed her sonne wheresoeuer he was sent by his Superiours in this Prouince.

Here I must not passe in silence, what happened to Madame Margarete being at Antwerpe, who

who vpon Ember Wednesday in Aduent, was vp early to heare a solemne Misse, which was wont to be celebrated euerie yere in some great churches, in memorie of the ioyful tidings, which were brought from heauen to mankind, but especially to the Bless. Virgin. In which morning sacrifice, manie lights burning in a place made to this end, where there was also a lively representation of persons, fitting to expresse the matter, and a dowe as it were falling from heauen, in the midst of this most radiant and bright light, that by these outward ceremonies, the mindes and eyes of the beholders, might be lifted vpp with deuotion, in signe of a ioyfull and reuerend memorie of so great a benefit, done to vs by the infinite goodnesse of God. At this solemnitie (I say) this woman was present, shewing much ioyfulness and exultation of heart, not accustomed to see anie such thing in her countrie. She being wholly good her selfe, and suspecting no euill, thought that in such an assembly, there were none who would seeke that which was none of their owne in others purses. But when her purse was empie (for as yet she had receiued nothing of her pension graunted to her) and when the theeues could find no monie about her, they lay in waite for her mantle or shott cloake, which was lined after the manner of the countrie with white skins, be-speckled with blacke, which was taken from her shoulders in the midst of the presse before she was aware,

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and they which tooke it, went away cleanly with  
it without being knowne. When she perceiued  
that she had lost it, she was so farre from complai-  
ning of this misfortune, that she rather smiled at  
it as an other S. Elizabeth.

Her sonne and his brethren the Cappucins, ha-  
ving compassion on her, commended her neces-  
sities to God and to the B. Virgin, and it happe-  
ned that the same euening, these sacrilegious per-  
sons being inwardly pricked in cōscience, brought  
backe this cloake to the matron, & instālly with-  
drewe theselues, that they might not be knowne.  
Which kind of restitution from these sort of men,  
was much wondered at. Therefore S. Peter doth  
wellexhort vs, to trust in God and not in our  
selues, because he hath care of vs. Why saith Christ  
are ye carefull of your garments? God giueth to  
all abundantly and vpbraideth none, and that  
both in spiritual things appertaining to the soule,  
and in corporall things necessarie for our life,  
For all things come from him, and God hath no  
small care of his seruants, as it is evident in this  
exiled woman the Ladie Margarete, and in her  
hand-maide, to whom he gaue abilitie to learne  
the Dutch tongue immediatly after her conuer-  
sion, that she might be fit to be received among  
the religious sisters of S. Brigit, and gaue her such  
grace and courage to enter into this state of life,  
that no man could dissuade her from it.

The hand maide of the Ladie Margarete, becometh a devote to God, of the order of Saine Brigit. What happened to the spouse of Archangel, left for Gods sake.

## THE XXIV. CHAP.

The maide-servant, who was the only companion to the Ladie Margarete in all her iourney, and bore part of her labours and afflictions, and nowe was a comfort to her in seruing for an interpreter to vnderstand the language, will nowe forsake her. What will Archangell her sonne doe in this case? Will he hinder the good purpose of this Virgin to giue contentment to his mother? God forbid, that the loue of a mother, be preferred before Gods ordination. Yea rather he encouraged the virgin to goe forward in her good purpose, and strengthned his mother to be obedient to the will of God, and of her maide-servant in this case. Honourable is this forsaking of her Mistresse, to serue God continually among the holie sisters of S. Brigit, who were of so good fame at Teneramund. There she entred and liueth yet. In this we see her Mistresse wholy resigned to the will of God for sweete Iesuſ sake, though ſenſuall affeſtion did much ſway her to the contrarie.

This virgin as ( I ſaid before ) was rather by

education and out of ignorance an heretique, then by anie obliquitie and peruerlenesse of will ( for which cause her mistresse brought her out of Scotland ) so that by the good instructions of Archangell , and conuersation of good people, she was so chaunged in a short time , that she abhorred the sect of Protestants , and receiued into the church (according to the custome) by the ceremonies of baptisme , she proceeded euen to the top of true Christian perfection. I haue visited at conuenient times this religious virgin, with the leaue of my Superior and mother Abbesse , and haue had conference of edification with her. I thought likewise and hoped not in vaine, that I might be informed of her in some matters to my purpose which either I knewe not, or had forgotten. Therefore when I came to the monasterie at Teneramund, after I had obtained leaue to speake with her, the vaile by a singular priuiledge was remoored , which couereth the windowe of the speaking place . As soone as she heard me, she remembred my voice, since that I had speech with her when she dwelt with her Ladie and Mistresse. When I told her that I did intend to write the historie of Archangels life, she and her religious sisters rejoyced not a litle, who euer much honoured him being well knowne to him , and obtained by earnest entreatie his Cappucins Beades . Whereupon taking a litle time of respit , she recited to me all thinges in order verie shamfastlie and modestly, which

I haue

I haue digested in their places, whereof some she had heard often repeated by her Lady and Mistresse, and some other she had seene with her owne eyes. When I heard this deliuered to me, I had in companie with me, father Adrian a Priest of Gant, who was a faithfull witnesse of this, and did helpe me afterward in remembraunce that which was related.

At my fare-well, I praid the Virgin, that she should endeouour to call to minde, if she did yet remember anie thing worthie to be noted concerning Archangell, whether it were done before he left his countrey, or since. She being also asked of me, whether she liued ther content, hauing no acquaintance nor any freind to visit her, she answered she was un-worthie of the good companie of her religious sisters, and that all other companie was irkesome to her. For better assurance and credit of her relation, she alleaged a faithfull witnesse Maister Alexander Ciston a Scotish man, exiled for his religion, who had liued long in this countrey, and was able of his owne knowledge to confirme all that she had said for a truth: With whom I haue had often and serious speech, concerningge this matter, and he did confidently auouch, that the life of Archangell was like the life of Saint Alexius in manie things, in forlakinge his countrey, in his lacke of meate and drinke, in his destresses, labours, pouertie, nakednesse, trauaile

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to foraine countries, and especially in leauing his  
spouse.

I suppose nowe the reader doth long since  
desire to know, what became of his desolate spouse,  
and what course she taketh in the absence of her  
husband, and whiles he prayeth vncessantly for  
her, whether she be endued with light in her un-  
derstanding, and taketh courage accordingly.  
How gracious and mercifull is God! This mai-  
den being espoused, or rather promised to Iohn  
Forbes, at thirteene yeares of age, was brought  
vp and strongly imbued from her infancie with  
heresie, yet not long time after folowinge the  
councell of her spouse, after that dolefull separa-  
tion, was conuerted to the Catholique faith, and  
secretely reconciled to the Catholique church,  
by the meanes of the foresaid devout father of  
the societie of Iesus, and was strengthened and  
confirmed by the Sacraments of the church. O  
how often (her spouse being absent from her) did  
she commend her soule to Almighty God, to the  
Blessed Virgin, and St. Francis, praying that the  
corruption of that nation, might haue no power  
to seaze vpon her! His prayers hee offered to God  
in these and the like wordes.

O most sweete Iesus, louer of mankind, au-  
thour and infuser of all chaste and pure councell,  
heare the prayer of thy faithfull exiled seruant,  
and receiue graciously my humble petition. Let  
teares trickling downe my cheeke moue thee,  
let sighs from the bottome of my heart take place  
with

with thee. The prayers of the humble and little ones, haue euer beeene pleasing to thee, who doest dispose of them sweetly according to time and place. Behold the voice of her spoule is heard in heauen, and she prayed for her selfe, in persistinge in pious workes, and obeying her instructour.

It was decreed in the consistorie of the most Bl. Trinitie, that the beloued soule of this virgin, should leaue her chaste bodie, and be taken from it by the ministerie of Angels, and to be rewarded with eternall blisse, on the dismall and prefixed day of the departure of her best beloued. Soe she ended her life after two yeares had past, since her husbands forsaking of his countrie, whom within a few yeaeres after, Archangel and his mother will folow. In this short time of her conuer-sion, Archangels spouse gained her sister, who abandoning her natvie soile, went to Rome, where as yet she liueth, giuing her selfe to Catholique devotion, till it shall please God to call her to him, and ioyn her with this bles-sed companie.

*The death of the mother of B. Archangel and the constancie of both of them therin.*

### THE XXV. CHAP.

Who is there now if he markewel, how sweete-  
lie and powerfullie, and by how conuenient  
meanes,

meanes, God hath wrought the saluation of these his elects, by drawing them to him one after an other most graciously, but will rejoyce in spirit with Christ, and say. I confesse to thee o father Lord of heauen and earth, because thou hast hid these thinges from the wise and prudent, and hast revealed them to litle ones ; yea Father for soe hath it well pleased thee. In this truly appeared the bountie & goodnesse of our Sauiour: Wherefore not without cause was the voice of rejoycing heard in the tabernacle of the iust, but specially in the tabernacle of the minde of the Ladie Margarete, who seeing these greate workes of God in her two sonnes, and other persons before mentioned, being nowe posessed of her desires, did begin with iust Simeon to sing. *Lord now lett thy seruant depart in peace, because mine eyes haue scene thy saluation. I desire to be dissolved and to be with thee. Lett my combate be ended. I haue fought a good combate, I haue finished my course, I haue kept the faith.* For now she began to be sicke, and verie grieuouslie in the iudgement of the Phisitians. Now therefore o God mightie Creatour, who doest giue life to mortall men, and takest it from them when thou wilt. Thou doest take that spirit againe which thou gauest. Thou doest take away their spiritt and they faile and returne into their dust, not that thou doest bring in corruption or death, *of which ( o fountaine of life ) thou canst not be the authour,* for God did not make death, but

but thou leastest mans boide to his owne nature, which like water not kept within its ban-  
kes, falleth vpon the earth and perisheth. For  
even as a torch-light is nourished by the waxe  
of which it is made, if it be turned downward,  
is presentlie extinguished, because the waxe  
meltereth and wasteth away too fast not without  
crackling of the flames: Soe surely the creature  
is held in the hands of the Creatour, either vp-  
right that it may liue, or turned downne-ward  
that it may perish.

Now o most mightie Creatour, who hast seit  
the bound of euerie one which cannot be passed, if  
it be decreed by thee to put an end to the life of  
thy seruant Margarete, and a little after to her son-  
nes life, blessed be thy will which is holie, well  
pleasing, and perfect, which we beseech to en-  
cline in mercie to thy faithfull seruant Margar-  
rete. O sweet Iesus our Saviour, behold the tra-  
uailes of thy exiled seruant, which she hath sustai-  
ned stoultrly for thy blessed name, and for the faith  
of thy church. O holy spirit comfort her, thou  
that art the strength of the weake. O most B. Tri-  
nitie helpe her, because thou doest now begin to  
lay vpon her sicknesse and infirmities, vnlesse by  
this afflicting her thou doest meane to visite her,  
and invite her louingly to thy kingdome, to  
the rewardes which thou hast promised and  
eternall retribution. She wanteth (o Lord)  
the comfort of her only sonne, whom she  
followed at the first even to Teneramund,  
not

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not so much for her naturall motherly comfort, as  
spirituall food of her loule, both by good instruc-  
tions and by Sacramentall Confessions (her sonne  
hauing licence to minister to her because she could  
not finde a Priest who vnderstood the Scottish  
tongue, neither could she speake Dutch.) But her  
sonne seeing that his mother was well aduanced  
in spirituall life, and hauing found an English  
Priest which liued at Antwerpe, of whom she  
mightrceive the Sacrament of pennance, be-  
gan by little and litle for her better perfection,  
to with-drawe himselfe from her, and at  
length dealt with her to goe to Antwerpe, that  
she might wholy want his presence, and learne  
to be content in enioying thee only o God.  
**A**ssist her now (o Lord) thou knowest how wil-  
lingly she obeyed her sonne, and with how  
greate constancie she permitted her selfe to de-  
part from him. . .

After her departure from her sonne she was  
alwayes sickly and weake, hauing made so abso-  
lute resignation but she grewe & encreased much  
in spirit. Her diseale groweth more and more,  
dayly her strength faileth her, she prayeth with  
groanes of desire. *O let me rest and sleepe in peace.*  
**T**hose who assist her, answer . Rest in our Lord  
faithfull and holie matron. She saith. I rest will-  
ingly, but one thing I will aske of God, that my  
beloued sonne Archangel, may be shortly with  
me, and may recouer the reward of his fidelitie,  
and his labours in the kingdome of heauen . I  
hauie

haue sent before mee my eldest sonne, who was a  
soldiour seruynge vnder the banner of the Crosse in  
the Cappucins order of S. Francis, hauing obtained  
those heauenly rewards, and I desire my bo-  
die may be enterred by his bodie, which is to be  
glorified, and lieth nowe buried in Gaunt, in the  
church of the Cappucins. Doubt not, o pious  
Dame, but thy will shall be herein fulfilled: as it  
was.

It is euident by the testimonie of M. Alexan-  
der Caston a Scottish man, that the Ladie Marg-  
arete foretold the day of her death six weekes be-  
fore, in these or the like wordes. O Alexander,  
my most faithfull friend and countritman, on such  
a day (which was the feast of the circumcision) I  
shall leauē this world and goe to God, my most  
pure beginning, whom I haue wished for, whom  
I haue loued, to whom though I haue done little  
seruice, yet I haue loued with sincere affection.  
When the time of her departure drewe on, Alex-  
ander asked her, if she did desire that her sonne  
should be sent for to her from Teneramund (for  
there he was Superiour, and she lay sicke at An-  
twerpe) she answered, that she was willing to  
want her sonne, to the end that she might more  
purely and more inwardlie enjoy God, without  
anie thing betweene God and her, and without  
anie impediment. This was a manifest signe of  
her sanctitie and perfection: but saith she. Require  
my sonne from me, as opportunitie serueth, to  
giue thankes to the most clement Princes for  
their

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their charitie to me, and their pension which they  
procured me from the Catholique king.

Therefore after she had received the blessed  
Sacrament, and extreme vunction, her most pure  
spirit went to heauen. And because she was wil-  
ling to want that humane consolation, which  
she in motherly affection had by her sonne, I  
doubt not but by this abnegation, she received an  
hundred fold, according to the promise of our  
Sauour, both in this life, in her body, and now  
in her soule. When sa. Archangell vnderstood  
this by faithfull messengers, he was so farre from  
being moved with sorrowe, or anie humane pa-  
ssion, that he rather gaue infinite thankes to God,  
that he had giuen her such courage, that she cau-  
sed others to admire her vertue, in this conflict  
which she had with death. It is the priuiledge of  
a spirituall man, that no accident whatsoeuer can  
make him sad, not death it selfe. For no aduersitie  
hurteth, where no iniquitie beareth sway. Death  
it selfe is an entrance to the iust to heauen, which  
way made the feete of this deuoute soule stand in  
thy courts o Hierusalem, o citie to be enquired  
out of vs. Therefore father Archangell vpon ti-  
dings of his mothers departure, brake out into  
thele words. I rejoyced in that which was said to  
me, we will goe into the house of our Lord.  
Shall I shortly follow my deare mother? what  
can be more gratefull to me! O happie passage  
out of this world to heauen! o happie societie!  
o forgetfulness of all euills! o short time, if that  
short

short time be yet remaining, how long will it  
seeme to me ! In the meane while (o most deare  
mother) I will doe the office of a faithfull reli-  
gious sonne. I will not be wanting to you in the  
powerfull sacrifices and suffrages of my brethir,  
according to the laudable manner of our order,  
to expreise all due signification of a gratafull  
minde. Yee haue seene o Burgeses of Antwerpe  
and Teneramund, this womans pious and ver-  
tuous conueriation. Pray therefore for her sweete  
and eternall rest.

Of how great expectation Archangel was, and  
how unwilling to take anie charge of superio-  
rity, and how humble he was in it.

## THE XXVI. CHAP.

**I**N the meane while (o Archangel) prepare thy-  
selfe to a speedie passage, out of this world to  
the eternall father, who hath alreadie taken thy  
mother and thy brother, into eternall taberna-  
cles. For what will God denie to his faithfull  
seruant, who hath begged of him in the other  
life, that she might prelently enjoy thy compa-  
nie ? Wherupon I seeme to heare thy religious  
brethren, mourning and breaking into words of  
griefe and sorowe. Shall we (say they) be depri-  
ued of so deare and well deseruing a father, and  
most sweete Brother ? Alas shall the order leese

H h h

such

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such a stay and comfort? Shall the glorie of youth  
faile in the midst of his course? But thy beloued  
soule was pleasing to Christ, and was full of wis-  
dome, and the age of a wise person, is not mea-  
sured by the number of yeares. It is a ioyfull  
thing to call to minde, how he did euerie where  
shine in example to his brethren, in singular pro-  
bitie, and maturitie of life and manners, which  
was tempered with a sweete grauitie, how pea-  
ceable, sobre, modest, and chast he was, and how  
sparing in his diet. For he being a rigid obseruer  
of monasticall discipline, had irreconcileable  
warre with bellie cheare, being most humble in  
all his wordes and actions.

For though he was exalted to the function of a  
Preacher, & burdensome honour of a Superior,  
even while he was yong, yet did not these things  
(which often cause some swelling and tickling of  
pride in that age) any whit alter him, yea he was  
the same man, not leesing one inch of his for-  
mer submisnesse, but rather kept that decencie  
befitting him, without anie outward staine: in  
so much that the ancient fathers of the order,  
much moued by his cariage, chose him for Dif-  
finitour or one of the four counsailours, who  
are ioyned with the Prouinciall for the go-  
uernment of the religious of the Prouince, In  
which place he behaued himselfe so, that he cau-  
sed manie to hope that he should be Prouinciall  
in a short time, and a man worthie of that charge.  
Yea the verie reverend Fa. Archangel of Arimi-  
num,

num, a most graue man, and one who had deserued exceedingly well of our order, hauing beene manie yeares Procuratour generall for the order in the Court of Rome, as also Diffinitour in the generall Chapter, who moreouer was sent Commissarie and generall Visitour, to manie Prouinces on this side the Alpes and beyond, thought it verie expedient that he should be sent into Scotland and Britannie to preach, as an other Apostle of Euangelicall truth, by an Indult from the Sea Apostolique. This reuerend Father when he did visit the Prouinces of the Lowe-countries, had secretely determined this milsion of Archangel, as the Reuerend Fr. Francis an Irish man borne, well knowne for his sufficiencie both in Scholasticall and mystical diuinitie, lately generall Commissarie of the Prouince of Colen, who much respected our Archangel, told me. But God calling him to himselfe, preuented his mission into Britannie.

Here I may fitly shewe by occasion of his advancement to superioritie, that this was one of the greatest inward afflictions which he had, at lealt in his estimation, that he was promoted being yet yong to the dignitie of Priesthood, and afterward by vertue of obedience, to superioritie. Whereas these promotions and titles of honour were much contrarie to his humilitie, which was naturally inbred in him, and augmented by his owne industrie. For who doth not see by the former discourse of his life, that he was truly poore

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in spirit. Yet when as it is not lawfull to resist the  
secrete prouidence of God, and his Superiours  
ordinance, he did violently force himselfe, and  
executed diligently the charge vndertaken, and  
inwardly fought against those honours, which  
were outwardly giuen to him, which he had  
done a while before against the disesteeming and  
dispising of others. In both these combates he  
shewed himselfe verie dexterous, both in pa-  
tiently and cheerfully accepting debasements,  
and in attributing those honours not done to  
him but to God, by making a vigorous and wise  
reflexion on the excellencie of God.

Both these vertues are hard to attaine, it see-  
meth more easie and pleasing to commaund, then  
to be commaunded, to enioyne pennance, than to  
take it, to be serued of others, then to serue o-  
thers. But sa. Archangel was otherwise minded  
weo haue seene him often when he was to  
forbid anie thing, or to commaund his bre-  
thren who were subiect to him, exercising his au-  
thoritie with wonderfull reuerence and mode-  
stie. For he did beseech the elder according to  
the counsel of St. Paul as fathers, where in he  
shewed the ingenuitie of his noble nature. But  
when monasticall discipline was to be obserued  
stricktly (for without exercise of sharpenesse the  
edge of it would growe blunt) he was more grie-  
ued in himselfe when pennance was to be im-  
posed vpon others, then the delinquents or offend-  
ours, euer mixing and tempering the oile of  
me rcie

mercie with the wine of iustice. If at anie time anie great punishment were to be inflicted, he would take part of the pannance vpon himselfe, as though it were some great matter of gaine, and so did he heape vp to himselfe, greater merit by this newe way, wherein God directed him, I meane in this manner of exercising others, then he did before when he was exercised by others.

He was alwaies more willing to doe anie thing of labour with his owne hands, then to haue commaunded others to haue done it, if it had beene lawfull so to haue done. He was ordinarily the first and the last in the common exercises of his brethren, especially in those which were base and vile, and whatsoeuer he had done when he was a simple clerke, he did not forbeare to doe nowe. He was diligent in visiting the sicke, and comforting them most sweetly, and in prouiding verie affectionately, all necessaries for them. He was not wanting to doe base offices in sweeping and making cleane their chambers, and washing and emptyng those vncleane vessels, which be vsefull for sicke persons. He seemed to haue that saying of St. Francis, deeply imprinted in his mind, which he doth inculcate in his rule. If a mother doth nourish and loue her carnall sonne, how much more ought one to loue and nourish his spirituall brother. If anie fall sick, the rest ought to serue him, as they would themselfes be serued in the like necessitie. So is the au-sterite of pouertie mitigated by remembrance of

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mutuall brotherly loue, whereby they knowe  
that they are to be cherished, and so taking cou-  
rage are content with aduersitie.

He kept nothing to himselfe; If anie had asked  
his garment, or his cloake of him by the least inti-  
mation, he presently would stripp himselfe and  
giue it him as I haue seene, although the change  
were made to his losse. So in other matters, if  
he did perceiue that an other mans things were  
worse then his, he was readie (obseruing an ho-  
nest decencie) to deprive himselfe of his for their  
benefit. Neither did this Euangelicall person, ob-  
serue the precept of Cato, Keepe thine owne. He  
sett his heart vpon nothing, he did abandon co-  
vetousnesse, he did possesse all things in com-  
mon, he had a speciall care to bestowe vpon o-  
thers what was in his power, choosing rather al-  
waies to giue, especially of spirituall gifts giuen  
by God to him, with which when he was richly  
furnished, there was none more meeke, more  
milde, more affable then he, so that anie way an  
other might be gained to Christ, or be holpen in  
anie honest and necessarie affaire.

Howe pure his hands were, and how full of  
good workes, how well they were softned with  
the oile of mercie, which were prepared euerie  
day to offer vp the holie and maiestical sacrifice  
to God the father for the quicke and the dead,  
how incessantly almost were they lifted to God,  
how laborious were they in profitable employ-  
ments, constant in a true confidence, how well  
enfor-

enformed to intercede for those that are of the house-hold of faith. To conclude, they were so plentifully watered with celestiall dewe, that they did not only receiue him, but others. Hence was it, that he celebrated Mass with so great attention of minde, and so reuerent outward deuotion, that he was as it were suspended from him selfe in a holie kind of rauishment, and both heart and flesh did reioice in the liuing God. There was none which did not desire much to serue him when he was sacrificing, and to communicate at his hands, hoping that their dulnesse & drowsinesse could not but be wakened by his feruour and attention, and kindled or rather inflamed by his Colloquie with God, which was so pure and all on fire.

There was no small contentment to behold his angelicall countenance, his delicate bodie, wasted with long abstinence and fasting, which was nothing but skine and bones, and seemed to approach neare to a spirituall substance. He therefore was such a Priest as St. Gregorie requireth, that is a stone of salt, sett before beasts which they are to liche and to be fatned therby. He had so much care what he might say to euerie one, & how he might admonish them, that whosoever kept companie with him, did profit much by him, and was sealoned with a feruour of eternall life, by the touching as it were of this salt.

*How sa. Archangel was adorned with the gifts  
of the holy Ghost, and of other vertues.*

## THE XXVII. C H A P.

W Hosoeuer shall diligently consider with him selfe, shall finde that he was enriched with the seauenfold operation of the holie Ghost, or with the gifts thereof, by ascending all the degrees, and likewise with the eight beatitudes according to St. Augustine, and to haue attained other vertues in no small measure. And to begin with the gift of the feare of God (which is the beginning of wisedome) how poore became he in spirit when he despised earthly things, and trampled vpon the pompe and glorie of the world? Yet this did not occasion anie swelling of pride, for he thought most basely of himselfe, and did cast himselfe downe profoundly in consideration of himselfe, which he esteemed as nothing. He did obey all for God, submitt himselfe to others, and continue in true humilitie, & childlike feare.

For the gift of pietie, it is vaine now to repeate here how milde and meeke he was. For the gift of science his often trickling teares, his deepe often sighs and groanes for the time lost, and the neglect of the most soueraigne good, may sufficiently demonstrat it to vs. For the gift of fortitude, what force and violence did he not vsse towards himselfe, that he might withdrawe himselfe

selfe from those things, with which he was entangled by the pestilent sweetnesse of them; and likewise might resist couragiously all euill motions and suggestions? To performe this the better, he had the gift of counsell infused in him, from aboue, that he might helpe anie weaker then himselfe wherein he could if he would require helpe in distresse of one stronger then himselfe. So that he extending the bowells of mercie to euerie one, found mercie himselfe. And he obtained cleannessse of heart by his continuall good employments for himselfe and others (for idle men are for the most part vncleane) so that he was fitt to contemplate that soueraigne good, which can onlie be dilcerned by a pure and cleare vnderstanding. And certainly there could not but the last gift of wisedome be infused of the holy Ghost into so pure an vnderstanding, to pacifie and moderate the whole man, and to make him the sonne of God, I meane in likenesse. And who durst speake this, vnlesse the naturall sonne of God had giuen this honour to the sonnes of men by his merits?

Archangel confirmed in this peace and tranquilitie of minde, was able to sustaine all aduersities and persecutions for Christs sake and for iustice. O sauoury and sweete wisedome, how fewe know thee, how happy are they that tast it, and drinke out of it a sober drunkennesse! How vngrownne are such men to the world, whose simple and true Christian conuersation no man easily markeths

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marketh? Hauing receiued this gift, he was sweete  
and gratiouse to all in his conuerstation, readie to  
make himselfe common to all, not verie seuer  
but gentle, and ful of compassion towards al, per-  
forming all thinges, not in distractiōn of anxi-  
tie, but in the solid and true vnitie of charitie.

Christ loued this faithfull soldiour, being en-  
dued with vertue from aboue, as he was loued  
in this world of his Father, and so consequently  
sent him not to temporall ioyes, but to great  
combates, not to honours but to disgraces and  
contempts, not to rest but to labours, not to re-  
pose but to bring forth much fruit in patience.  
So hauing dispoled in his hart his scale of ascen-  
sions, he went from vertue to vertue, and sawe  
the God of Gods in Sion, in the most secretere-  
tract of his minde, in the bottome of his soule,  
after a manner not knowne to all. Rise here and  
be enlightened q Hierusalem, I say o deuout sou-  
le, because the glorie of our Lord is risen vpon  
thee, and thou art brought euen to behold his  
Highnesse, stearing thee with the light, thou art  
rapt into the louely and infinite abisse of his diui-  
nitie, and brought into a most cleare knowledge  
of thy owne nothing. True peace and true ioye,  
are ministred vnto thee, and the fire of feruent  
prayer inflaming the temple of thy soule, draw-  
ing all thy forces and faculties to it, that thou  
maiest there adore God in spirit and truth. Let  
the mist of earthly considerations be farre hence,  
and the smoke of worldlie wisedome. Therefore

praise

praise and glorie be to thee (o wisedome of the father) because thou hast multiplied these thy gifts in this religious brother, for all things are gouerned by thy wisedome.

Since now we haue scene thee (o Archangel) so richly furnished with the gifts of the holie Ghost, we will nowe see how well that precious golden chaine of vertues which St. Peter made, doth become thee, that of these radiant and shining rings set together, thou maiest be adorned as it were with a regall present. For who can denie it to be due to thee, when thou hast valiantlie ringed and hemmed in them all the powers of thy soule, and hast laboured to subdue inordinate passions in thy neighbours, & in thy charge committed to thee, not only admistrisred words, as ministers of words were wont to doe, neither hast shewed a faith destitute of workes and other vertues, but as a Christian Catholique in name and deed, hast ministred in faith vertue, in vertue knowledge, in knowledge abstinence, in abstinence patience, in patience pietie, in pietie loue of brotherly fellowship, in loue of brotherly fellowship charitie, with all which vertues being attended, thou canst not be called blind nor feeling with the hand (thy way) but that thou being girt with vertue, treading the right path, thou hast arriued at the place of heauenly rest.

And thou (o S. Peter) hauing beeene bound with those dreadfull chaines in Iudea, wherein thou wast kept till death, hast well deserved to make

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make this glorious chaine for the benefit of po-  
sterite. Obtain o Bl. Apostle by thy prayers hel-  
pe from aboue, that we may be girt and adorned  
with it. This thy doctrine hath a sweete sound,  
but it is sharpe to the Lukewarme, who forget  
their old offences, the weight whereof, as it were  
chaining cordes, doth pull them downe into the  
pitt of hell. But our most wise and iust Archan-  
gel, hauing folowed thy wholsome doctrine,  
when he shall behold thee a neare assessor of the  
great iudge, and weare this inestimable chaine,  
he certainlye shall haue thy hand to helpe him,  
and to drawe him to the glorie of heauen, where  
he shall securely triumph.

This chaine (o my brother) worne about thy  
necke, made of such radiant precious stones of  
vertues, doth now send forth a great lustre into  
the eyes of the beholders, which we doe deuout-  
lie reuerence, when as thou doest offer it to vs  
to be imbraced with a holy imitation. Therefore  
thou art blessed and shalt be forever, who hast re-  
ceiued more of God, then thou couldst aske or  
hope for; Honour and glorie be to him, of whom  
being most mightie and strong, thou hast beene  
so sweetly fostered in great preuenting grace, as  
also subsequent, that thou grewest to that strength  
that thou didst not seeme to transgresse one tittle  
or yot of the rule of St. Francis, obseruinge it  
wholy both in formall precepts & equipollents,  
in all the holesome admonitions and sweete ex-  
hortations of it: yea he obserued the Constitu-  
tions

tions of the order, and diuers ordinances of Superiours, made according as occasion of time required, as exactly as human frailtie can doe, with most rigorous endeauours, and euer respected them with all filiall reuference.

No man can hardly performe these things, vnlesse he be able to sing with the spouse in the Canticles to the eares of her beloued. *His left hand is vnder my head, and his right hand shall embraceme.* His left hand is vnder the head of the spouse, least the ferverour of faith growe lukewarme in her. Farre be it, that she hurt it, but as a subtil and warie serpent, keepe the head of his faith safe and sound. But his right hand embraceth his spouse, that she doth not only keepe the commaundements and lawes of God, but also endeauoureth to execute the Counsels of supererogatioēs according to her vowe, not without much inward reioycing and exultation of spirit, and so reioycesth to offer her selfe, a liuing and pleasing sacrifice to God, in all reasonable seruices. The left hand is vnder the head of the spouse in time of tribulation, and the right hand cherishing her in time of consolation. By enterchange of both Fa. Archangel kuewe what is the holie pleasing and perfect will of God, by which experience he became in some manner perfect, and not a little practised in spirituall life, and conuersant in the mysticall practise of it. Praise and thankes be gien to the infinite power of God, who chose this his seruant, and made him conformable to him-

¶ 26 THE LIFE OF THE REVER. FATHER  
himfelfe, hauing made him to be willing and to  
be able and potent in Christ Iesus our Lord.

*Archangel is sent to Dixmunde, there he con-  
uerteth more then three hundred Scotish-  
men from heresie to the Catholique faith.  
He componeth a sedition risen betweene the  
Spaniars and the Scotishmen. He falleth  
sick of his last disease.*

## THE XXVIII. CHAPTER.

**I**N the mearie while, the Reuerend Prouin-  
ciall of the Cappucins, exhorted him in this  
manner saying. Goe Fa. Archangel whether thy  
speedie obedience doth inuite thee, that now thy  
end approaching (if we beleive the words of thy  
mother) thou maiest like a torch almost spent,  
send forth more cleare light, both by thy ardour  
in preaching the word of God, and in attractive  
example of life. The companies and bands of sol-  
diours of thy nation, who are in darkenesse and  
languish with hunger of the foode of the heauen-  
lie word, doe want the foode and reliefe of thy  
doctrine, yea and they haue the same common  
tongue, they will not refuse thee being well  
knowne. Thou art expected and inuited to Dix-  
mund, in the West part of Flanders, thou shalt  
be welcome to the burgesses, and to thy countri-  
men there. A haruest of soules waiteth for thee,  
a great

a great matter of ioye to the angelical quires, when sinners are conuerted is to be effected by thee. Hasten thy pace, whette thy tongue, take courage against all difficulties whatsoeuer shall rise, God will prosper thy labours in the beginning and end; what fruit and good successe followed we suppose it is not vnkowne.

For where as in the yeare 1606. a certaine number of Scottish men came into Flaunders to serue the Princes of the Loue-countries, and were sent as it were into garrison to Dixmund, with about a thousand Spanish soldiours, and most part of these Scottish men brought vp in heresie, were shrewdly corrupted with it, it was a matter worthie the labour, and a verie necessarie employment (when as God hath giuen euerie one charge of his neighbour) to reduce and bring home those poore sheepe, scattered and strayed from the flocke. And who was fitter to vndertake this charge, then Archangel, who was sufficiently prepared for it by the gift of science, and burned with singular charitie to doe so holie a worke? He was therfore sent to preach to these soldiours, armed with the merit of obedience, and the loue of the common good, and in a short time by the sweete word of God, by his holesome doctrine, and especially by his singular example of life, and mature and discreet cariage, he wonne a whole band of more then three hundred, and brought them to the Catholique faith, not all at once, but by little and little, in perswading nowe one, now an other:

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an other: besides about eightene of his countri-  
men which he gained at Mennen in the same  
journey. When he had wonne them to be Catho-  
liques, he kept them in that discipline at Dix-  
mund by the authoritie of his nobilitie, and  
sharpe reprehension of the offendours, that all  
the citizens and neighbours of that place, did  
much wonder at them, and were exceeding loath  
to be depriued of so well ordered and well beha-  
ued soldiours. So he restored lost sight to the  
blind, wandering from the way of truth, or if  
they neuer had sight, he prepared and quickned  
their sights to them wherewith Christ is seene.

He appeased a sedition which rose among the  
Spanish and Sco.ish soldiours, which were in gar-  
risom. For whiles he attended in the beginning to  
the gaining of the soules of his countriemen, he  
heard a soldiour crie, and a great alarum: and  
hastning to see what it should be, he found both  
sides readie to enter combate one with an other.  
There was nothing wanting but the signe which  
was to be giuen by the Captaines on both sides,  
which when he sawe, he cast himselfe into the  
midst on his knees, his armes stretched in the  
manner of a Croise, and together with his com-  
panion praying and exhorting them to peace,  
speaking sometimes sweetly to them, sometimes  
terrifying them, one while in his mother  
tongue, an other while in the french tongue. At  
last he preuailed so much with them, that they  
forbore this bloudie combate, which they were

euē

even entring into, and became quiet. The citizens besought to stay the Cappucins, that they should not put themselues into so manifest daunger, but the loue of God and our neighbour is held by no bands. For this act of exceeding charitie, the Prince, and also the Gouernour of the Western part of Flaunders, who was called Count Frederic van den Berg, gaue great thankes to sa. Archangel and to God, for the benefit obtained by him. Whereupon Archangel obtained that grace of the Prince, that he pardoned at his earnest instance, the chiefe authours of this commotion, who were to haue beene punished with death for so great an offence. Brother Adam of Lisle, who was still in companie offa. Archangel in this iourney, auowed in the presence of his Superior, all this to haue beene done by Archangel. He testified also, that the Minorits, who were at Dixmund at that time, who entertained sa. Archangel in their Conuent, did so respe&t and reuerence him, that they were wholy guided and gouerned by him, perciuing (as they related themselues) that the presence of the holie ghost did direct him, and most euidently manifest it selfe in all his actions.

No citizen or soldiour at Dixmund, could euer obtaine so much of him, as to come to their table, though they were neuer so importune, nor the Gouernour himselfe. But he was euer contented with one meale a day, and that a small one, seeking quiet retraint, and studying for the

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recouerie of poore misbelieuing soules: And his  
strict fasting, did afford him time to pray & studie.

The Gardian of that place, a wise and learned  
man, did say (as it were diuining) that Archangel  
would not liue long, but that God would spee-  
dily render him the reward of his labours and  
trauailes. At midnight while he was at his accu-  
stomed prayers and deuotions, he seemeth to  
heare with the eare of his soule, that he was thus  
admonished by holie instinct. O fa. Guardian Ar-  
changel returne now, hauing fulfilled thy obe-  
dience, returne to Teneramund to thy sonnes,  
that thou mayest comfort them a while. For the  
time of thy departure is at hand, and thy mother  
expecteth thee with incessant prayers powred  
forth to God. Thy elder brother with his Sera-  
phicall companions, hauing S. Francis for their  
head, prepare for thy meeting, to the end that  
they may ioyfully receive an exiled of Christ, &  
bring a souldiour of Christ, to the throne of his  
happie countrie and eternall seate.

Hauing therefore atchieued this noble worke,  
and hauing gotten the victorie against the enemie  
of mankind, he returned from Dixmund (rejoy-  
cing much in spirit) to his owne Conuent, being  
molt welcome to them and expected. But by the  
diuine prouidence so disposing it, he went a little  
after to Waestmunter, scarce two leagues from  
Teneramund, to doe some seruice to the inhabi-  
tants of that place, according to their request.  
Where whē as the infectious sicknesse did raigne,  
which

which disease our countrmen cal the gift of God (because it is sent by the singular prouidence of God) and God would not that this his seruant should be without this gift, that the wicked may see when the scourge approacheth to the tabernacles of the iust, how iustly they are to feare punishment, and to returne by doing penance, because as the Prophete Hieremy saith. Behold they whose iudgment was not to drinke the cup, drinking shall drinke, and shalt thou be left innocent? Thou shalt no: be innocent, but drinking shalt drinke. And is there such a scourge in the houle of God for the iust? For the Pagans did vpbraid this to Christians, and seemed to insult with peevish reproofes ouer them, when the faithfull Prelates said, that God did scourge and plague their emperours for the effusion of Christian bloud, and that they felt banishment inflicted vpon them more cruell then death. Were there anie Christians ( said they) which were exempted more then Gentils from raging tempests, from plague, famine, and such calamities?

Pontius Diacontus doth make St. Ciprian excellently replying to them. Some are troubled that we haue the same mortalitie as others, but what is there in this world, which is not common to vs with others, as long as wee are cloathed in the same flesh with them, according to the lawe of our first nativitie? yea if a Christian doe well understand and knowe, vpon what condition or lawe he is to beleive, he is to knowe, that

he must endure more in this world then others, whereas he is to haue a greater combate with the tentation of the Deuill. But what disparitie there is, betweene those scourges, which seeme equallie to befall both, in the iudgement of the Gentiles, he declareth afterward, saying. Manie of ours die in this mortalitie, that is leue this world, but this mortalitie as it is a plague to the Iewes and Gentiles, so is it a healthfull and happie departure for the seruants of God. Therefore in his Inuictiue against Demetrius the Proconsul, St. Cyprian doth vise manie golden sentences, seruing to this purpose, which I could wish I and others could call to minde in time of affliction. Among other things he saith. They haue noe grief or sorrowe for present miseries, who haue a strong confidence of hauing future happinesse. Finally, saith he, we are neither disamaied nor discouraged, neither doe we murmure in anie calamitie or afflictions of our bodies, and living alwaies rather in spirit then in flesh, we doe ouercome the infirmitie of the bodie, with firmitie and strength of soule. And doe ye thinke that we doe suffer affliction equallie with you, when yee see wee sustaine it farre etherwise? Yee are transported with crying and cōplaining by impatience, and we put on a noble and religious patience, which is quiet and gratefull in the prelence of God. For the rest I referre the Reader to the authour.

This good fa. finding at his returne an vnusuall burning heate of his bodie, began to growe hot  
in

in his soule, longing after his belonerd sweete Iesus. Hauing recovered his Conuent he called his sonnes to him, and after a louing exhortation, and a benediction of a farewell bestowed vpon them, in fewe words by reason of death approching, he tooke the Sacraments with ioye and exultation. Why should he feare to die, who earned to die so often, when his feete were now standing in the gates of Hierusalem passing willingly by the gates of death, by which there was a pleasant entrie into the supping place or parlour of Hierusalem? His brethren see him in a hott burning fit of a feuer, and his strength and his speech failed him. The Phisitians vpon good aduice, and likewise at the instance of the sicke person, counsel him to be remoued to a backe house, which was a good distance from the Conuent, to prevent danger of infection. How manie wayes, and in how diuers manners, is a true Christian exercised of God in this life, that being afflicted in fewe things, he may be well disposed in manie things, that God may fynd him worthie of himselfe? But what are the sufferings of this life, in respect of the glorie to come, which our mercifull God sendeth to his elect, out of his infinite loue, that he doth (that I may so speake) often bethinke himselfe, whether he shall lay this or that crosse, vpon this or that man, and so in a certaine manner feareth, least so precious a present be neglected, or the Crosse which is of such value, be shaken off from our lasie shoulders? Where-

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fore Archangel hauing a true feeling hereof, was  
readie euен to the brinke of old decaying age, to  
suffer humbly and cheerfully with Iesus, which  
prompt will and affection of his, without doubt  
shall haue the recompense & reward due vnto it,

*The consummation and death of Archangel.*

THE XXIX. CHAP.

**T**He king of heauen tooke the deare soule of  
this pilgrim to him, as his feeble bodie was  
nowe carried in the midst of the garden, vpon  
the bridge which is ouer the brooke. O happie  
soule, goe thou out of thy earthly garden of the  
Cappucins, to the pleasant gardens of the hea-  
uenly Paradice! And thou which left vs vpon the  
brooke, be thou absorpt vp in the immense floud  
of the Diuinitie! Thou which on earth wast tur-  
moiled with manie conflicts, by meanes wherof  
thou wast free from the bodily desires, being ac-  
customed in the palace of thy minde, to attend  
only to diuine wiledome, but now hauing attai-  
ned a place silent from all earthly cares, reioyce  
and triumph in the contemplation of the Deitie,  
and in eternall delights! In not vnlke manner,  
and euен by the same disease, did God call the be-  
loued soule of St. Lewes king of France to him,  
who died in a strange land. He also embrased  
him taking him out of his armie, which was en-  
camped against the enemy: Sweete was this em-  
bracing,

bracing, and the gift of this disease was worthie to be embraced. He that can conceiue this, let him conceiue.

Those that loue God, and haue tasted the vertue of the Crosse, vnderstand well what I speake. O infinite treasure and benefit of anie tribulation suffered for Christ! O gaine knowne to fewe, and sweete to fewe! Hear S. Andrewe crying. Suffer me not o Lord to be taken downe from the Crosse, by the wicked iudge, becaute I haue acknowledged the vertue of the holie Crosse. Will ye I expresse my selfe in one word? If our Archangel had railed a hundred dead, if he had curred all sicke persons of his time, I should not esteemme all this to be valued with his labours and trauailes from his youth, which I haue declared to you. If you will not beleiue me, beleiue Saint Chrysostome saying. To suffer for Christ, is a gift of greater admiration, then to raise the dead, and to worke miracles: For doing these I am a debtour to Christ, but in the other I haue Christ my debtour. Therefore we are to thanke God much for our brother Archangel, who was so stout and faithfull in sustaining the Crosse of Iesus. The weight of glorie which he hath obtained is greater then can be valued. For if a prouident and iust maister of a familie, be carefull to giue his labourer his hire, in the euening when he resteth from worke, how much more wil the heauenly master and father, be careful to performe his promise to his servant? Reioyce in the Lord

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O ye iust, make your dayes of festiuitye with him,  
and thou Sonne with thy mother, thinke some-  
times of vs, and of the Senate and people of Ant-  
werpe and Teneramund, where thou didst end  
thy dayes, who harboured and fauored thee  
being an exiled person, and likewise thy deare  
mother.

This religioust man Archangel, was buried in  
the yeare 1606. in the 36. yeare of his age, in the  
bodie of the Cappucins church at Teneramund,  
neare to the holie water vessel. After he was trans-  
lated to the common burying place of the other  
brethren, who resteth sweetly in our Lord, held  
manfully the sterne of faith, now hath fixed his  
anchour of hope in a safe roade, and hath placed  
his shipp laden with rich merchandise, in the long  
wished for hauen. It is a thinge not vnworthie  
the obseruation, that the father and mother of  
Archangel, and he himselfe, dyed the same yeare  
1606. one after an other, who did all of them re-  
ceiue their reward, according to their workes:  
the mother and the sonne, both iust and full of  
constancie shall stand vp in the last day, against  
those who were the first mouers and causers of  
their affliction.

His cruell father, when he heard that his law-  
full wife was dead, he could not refraine to  
weepe and say. O faithfull, and thrice faithfull  
wife! O my deare Margarit, art thou departed  
this life after so manie distresses and trauells?  
He died a litle after ( which is much to be la-  
mented)

(mened) impenitent for his life past.

Some fewe dayes before Archangel died, the Reuerend father Michael of Arimini, was sent as Commissarie to these parts of the Lowe-countries, to visite the Prouinces of the Cappucins, situate on this side the Alpes; who when he heard of the death of this most devout father, he shed manie teares, lamenting much his death, though he scarce knewe him, but by the sweete odour of a good fame and reputation: and so manie others were excessiuelie sorrie, out of much loue and compassion of the Prouince, which had such a losse, yea the remembrance of his life past, and his amiable conuerlation tempered with such humilitie, did moue all that knewe him to moane his decease. I doe repeate againe his humilitie, because he was so humble that he would scarce speake in his owne cause, so humble that he was neuer heard to speake an idle word among his brethren, so fearefull least he should commit anie thing against the commandements of God and his Sauiour; and not only the commandements, but the counsailes of Euangelicall perfection, that he did offer dayly manie deaths of his flesh and sensualitie, as an acceptable sacrifice, sacrificing himself vpon the straite and sharpe altar of true abnegation, fulfilling the word of our Sauiour. *Unlesse the graine of wheate falling into the ground dye, it selfe remaineth alone, but if it die, it bringeth much fruit.* Againe, if anie man will come after me, let him denie him selfe. May not I therefore cal

Archangel

Archangel a Martyr, who chose to dye so often in himselfe for Christ? Moreouer, I may call the dis-  
seale by which he ended his life, a kind of shining  
martyrdome by fire, which he ouercame by the  
fire of diuine charitie kindled in him.

O graine perfectly dead to the world, and to it  
selfe! o pure graine accordinge to the minde of  
our Sauiour, which remained not alone in the  
earth, but brought forth much fruit. Who may  
not see, that he was a chosen graine from the be-  
ginning, although it were couered with a little  
chaffe, and rough with the eare of the corne, to  
witt, not as yet so purged from secular desires,  
till he was fourteene yeares of age? But by Gods  
mercie protecting him, this graine was not tro-  
den vpon and broken or bruised, because it was  
purged and cleansed seauenfold by most apt mea-  
nes. How pure a graine also his mother was, ye  
doe well remember, alwaies fresh and vigourous,  
also whole and sound, in prosperitie and aduer-  
sitle, together with her noble brethren, Princes  
who are to be renowned to posteritie: sauing  
one only whom we haue heard forsooke the  
faith, not without great mourning of his freinds  
and kinsmen, and the damage of Catholiques.  
And how came it to passe, but because he did not  
shunne outwardly the companie of bad persons,  
& was not so fearefull of this plague as he should  
haue beene. *Blessed is the man (saith the scripture)*  
*who is alwaies fearefull.* It is therefore mani-  
fest by this discourse, that the graines of mer-  
cie

cie are so sweetly disposed of by the mercie of God, that the vnfruitfull cockle doth not hinder their fruit.

I wil not omitt in this place, the loue and charite of a certaine religious Priest, who was subiect to him in the Cōuent, who bore in his armes this fa. Archangel when he gaue vp the ghost, & shewed himselfe a loting and faithfull brother, that he would doe him this seruice, which was accompanied with such danger of death, by reason of the contagion. He folowed him shortly after into an other life. His name was Michael of Louaine, of the familie of Wachelgē. He being the only heire, for Christ's sake left his mother a widowe who is yet liuing, and hath offered this pledge of hers to God for sacrifice, and to her selfe for a renunciation of the world. God exercised this religious man Michael, with much sicknesse, and it is credible not without signe of his loue. He was of a lively and quicke witt and nature, and God will purge him in this manner from earthly corruptions. He was well exercised in spirituall directions, hauing performed well the office of the master of the Nouices. He ouercame all indisposition of bodie, by the vertus and courage of his minde.

A mutuall loue also made one that was newly professed, Simplician the sonne of a citizen of Antwerpe, to assist Archangel in his sicknesse, who was simple in name & deed, who died with a cheareful countenance rejoycing alwaies in spirit.

rit. There assisted him also with much affection, though his strength did not serue him, Nicasius who was of the familie of Vrebde, well knowne in these countries, who continued to the end a faithfull lay brother and humble seruant, in procuring almes and doing the seruices belonging to him. There was also a religious Priest a French man by nation, of most sweete behauour, who ended his life by helping him. So while they congratulated one an other, one drewe on the other as it were by the hand to the kingdome of heauen. So God who visited his familie, would not take him away without companie, and in his prouidence he sent two religious Cappucins Priests, who in obedience to their Superiours voluntarily vndertooke the care of the sicke. So we see truly what it is, to lay downe our liues for our brethren: for it please God, to preserue these two and the rest, all safe and sound.

The Prophete Dauid did mourne for his beloued sonne, slaine in an vnhappy battaile, saying. *O my brother Ionatha, I mourne for thee.* Which dolefull speech, I may vse for thee (o brother Archangel) since we are depriued of thy so sweete and profitable conuersation and amitie. Who can not but desire thy gratefull presence, thy sweete and holesome conferences, yet alwayse seasoned with salt? who doth not wish to haue the light of thy edification, and thy wise and graue actions, to shine always before him? Who would not be excited a fresh with the eminent vertues

vertues of thy patience and constance? O how soone hath God hastened, to drawe thee out of the allurements of this world, and the midst of the iniquities thereof? It was not needfull to prouoke thee to please him, for thy soule was pleasing to him. Therefore what hath pleased God, let it please vs also. In the meane while, deare brother, sing ioiffully with iubilation to God, ioyned in quire with thy mother. Sing (I say) that of the Apostle. *As the sufferings of Christ abounded in vs, so doth now our consolation abound by Christ.* I meane those sufferings which haue beene laid, not only vpon thee, but vpon all Catholiques in the kingdome of Scotland, and the rest of the Isles of Britannie, and almost through all those westerne parts. In the midst of which thou stodest so much the more stout, because thou wert farther off from iniquitie. It is only iniquitie which separateth vs from God, and aduersity which doth most straightly ioyne vs to him. The example of the great Prophete Moyses, doth witness this, who chose rather to be afflicted with the people of God, then to haue the pleasure of temporall sinne, esteeming the reproche of Christ to be greater riches, then the treasure of the *Ægyptians*, for he looked to the finall reward.

Blessed be thy name (o sweet Iesus) for those whom thou hast caused to be borne in this unhappy age, wherein they haue seene the miseries of their nation, in which thy faithfull haue  
been

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beene truly tryed, as we hope for their corre-  
ction, but not to perdition. What harme haue  
these now who are so departed, who were rea-  
die to haue suffered more if they had happened?  
Nowe are the teares wiped from your eyes, now  
doth the griefe continue no longer, there is no crie  
nor mourning in your streetes. Behold God hath  
made all newe. Reioyce therefore (o Archangel)  
in our Lord, for he hath giuen thee the desires of  
thine owne heart.

But some will say, it is meruaile if this mans  
life hath beene so vertuous, that God hath not  
permitted him to shine with some miracles? We  
answere, this is not necessarie to the sanctitie of  
anie man. Miracles are done whensoeuer, and by  
whom it shall please God, to whom it only be-  
longeth to worke miracles. If at anie time they  
be necessarie, they are not for that end as though  
they were anie part of sanctitie, but they serue for  
testimonic to those, who either doubt of the  
sanctitie of anie Sainct, or to whom God will re-  
ueale that sanctitie. But it is euident, that Gods  
will is not that manie Saincts should be manife-  
sted to the world, that he may honour them more  
in heauen, by how much they are lesse honoured  
on earth. Moreoue, they whose holie life is suffi-  
ciently knowne by good workes, need not the  
prooфе of miraculous signes. So we reade in the  
Gospel, that Iohn Baptist, the forerunner of our  
Saviour, did no miracle: likewise we reade of S.  
Lydina a virgin of Schiedam, yea in the golden  
and

and fresh flourishing age of St. Francis, we doe finde diuerse eminent for sanctitie, and most excellent for contemplation of diuine things, who did not shine with this light of miracles, as may appeare by the Chronicles which treate of the liues of the first twelue disciples of S. Francis.

We doe not reade of anie miracles that were done by Bl. S. Egidius, who fell often into extasies and rauishments of spirit, whom when the Pope that then was, found in such an extasie that he could not be awaked, neither with sharpe prickings, nor applying hot fire to his bodie, being commaunded by the vertue of holie obedience, to returne againe to himselfe. ( by way of prophecying) he said. Yee shall haue no signe of me, but the signe of Ionas: which words when no man vnderstood, they who digged his graue vnderstood afterward, for in digging they found a marble sepulchre, in which the historie of Ionas was artificially engrauen.

We reade in our Chronicles in the time of Saint Francis, that a certaine Guardian called brother Peter, did manie miracles after his death. To whom Saint Francis comming to his sepulcher, spake in this manner. My sonne and brother Peter, thou hast alwayes beeene obedient to me when thou didst liue, be now also obedient to me after thy death. I commaund thee by holie obedience, that thou cease from doing miracles, that the Brethren of this Conuent may be quiet and free from this course

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course of people , and serue God in more si-  
lence and spirituall retraint. The sonne obeyed  
his father presently , and the miracles cealed.  
The institute of the Seraphicall father hath now  
beene approued by manie ages , and by the  
chiefe Bishops who haue declared it to be  
truly euangelicall , and witnessed by manie fa-  
mous perlons, both for sanctitie and glorie of mi-  
racles , and therefore it needeth no more prooftes;  
although by Gods holie disposition , there want  
not manie miracles , both to the church and to  
our order in particular . The Collection of which  
is happily to come forth verie shortly to the view  
of the world.

I thought therefore it was not expedient to in-  
sist in these, but to prosecute my purpose in pro-  
ducing plaine testimonies of Sanctitie. But those  
signes are, to suffer willingly tribulations for  
Christs sake , of which the Apostle doth someti-  
mes glorie. Yea, God would haue him to be pro-  
ued by this signe, that he was a vessel of election.  
For when Ananias thought verie ill of Saint Paul,  
and that not without iust cause, neither durst ap-  
proach neare to him, Goe saith Christ to Ana-  
nias , for a vessel of election is this man to me to  
carie my name before the Gentils and kings , and  
the children of Israel , and I will shewe him how  
great things he must suffer for my name. Hereby  
doth our charitie most appeare. Not miracles,  
but only charitie makes the seruantes God, as S.  
Augustine speaketh well vpon Saint Iohn. Where-  
fore

fore Saint Paul saith, that all other things profit vs nothing without charitie, no not faith which can remoue mountaines, no not to speake with the tongues of Angels, nor the distribution of all our goods to the poore, all which though the Apostle supposeth may be without charitie, yet doth he after proove himselfe the servant of God, by those sufferings which he had patiently vnder-gone for Christ's sake.

To conclude, I say, that where it is evident, that anie man hath lived according to the precept of the holie Gospell, in an approued religion as ours is, certainly he needeth not miracles to proue his sanctitie, because he hath an other sufficient kind of prooef of his sanctitie. The Iurists say, where the intention of the partie is sufficiently knowne one way, it should be superfluous to require other prooefes: For there is more safte and sure credit to be giuen, to the election of anie man onto his sanctitie by this fore-said kind of prooef, then if it were founded in miracles. For the word of Christ is sufficient for the testimonie of their sanctitie, who saith. *Ye are my friends.* Againe, *ye that haue left all and folowed me.* There is no man which can iustly doubt, whether Archangel were an euangelicall man in his life, after his conuersion. The greatest miracle that is, is to see a man daily stand without intermission ouercoming him selfe. In doing miracles, man is a deb-tour to God, but in victorie of himselfe and proper abnegation, he hath God his deb-tour, if we

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belieue Saint Chrisostome. The life of a good re-  
ligious man, is a continuall miracle of an vnbloo-  
die martyrdome. Therefore I hope my labou  
well bestowed, in setting forth the life of this ho-  
lie person, that I may take delight to imitate him,  
whom I haue with much affection to cōmended.

Neither let it seeme strange, that I a Lowe-  
countrye man, doe so celebrate a Scottish man,  
principally him which hath for Gods cause for-  
saken his countrye, and chose this from his yong  
yeares. For in this countrie he hath shined to the  
world, in education, conuersation, state of life  
and death, he hath shined (I say like) a most ra-  
diant precious stone, he hath flourished like a  
sweete ruddierose, and instead of a most sauorous  
seasoning, he hath refreshed the mindes of men  
with his honie flowing discourses, and yeelded  
an odour like a white lilie. In which respect I  
may rather call him a Lowe-countrye man, or a  
Flemming, then a Scottish man, who also coun-  
tailed his mother to abandon Scotland, depraued  
with heresie, and to retire her selfe into Flaunders,  
where she and her eldest sonne also ended their  
lives. So we reade of Saint Iodocus the sonne of  
a king of Britannie and Scotland, who came into  
these parts with his sister, and liued most holily,  
and here ended his lite. He was not afterward re-  
puted for a Scottish man, but for one of our na-  
tion and honoured in our prayers: after whom  
manie were called by the name of Iodocus. Who  
kuoweth whether this Archangel be not descen-  
ded

ded from this holie person, especially by the mo-  
thers side, by reason of the royall stemme of the  
Stuarts, to which he is ioyned?

Wherfore not I, but all the orthodoxe socie-  
ties of Britannes, and the congregation of Cap-  
pucins of this Countrie, ought iustly to shewe  
devotion in powring forth their prayers and wi-  
shes in honour of this blessed soule, saying. God  
be with thee most sweete Archangel. O newe  
light of noble Brabant, foster child of the noble  
citie of Antwerpe, ornament of the Lowe-coun-  
tries, honour of Flaunders, bright shining starre  
of Scotland! o fragant and sweete plant of the  
Cappucins, out of which yong buds doe yet  
sproute! o fruicfull tree, which hath brought  
forth pleasant fruict, conteyning in it the most li-  
uely ale of so vigorous a seede; O godly struc-  
ture, which being raised vpon a lowe and hum-  
ble foundation, doth touch the roote of heauen!  
Blessed be thy entrie into the land of the liuing.  
Blessed be thy labours, and the examples of light  
which thou hast shewed to vs. God graunt we  
may merit to folow them, and thee in them, and  
so consequently see thee shining as a glorious  
bright starre to all eternitie.

I vnworthie and poore Priest, which write this,  
sawe much of this with mine eyes, and as it were  
touched them with my hands, being so evident-  
lie palpable. Some things I had of my brothers,  
who are true witnesses and relatours of that  
which they knowe, and some fewe things of per-

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sons of good credit: so that there is no doubt of  
the whole storie. Yet notwithstanding for the  
better confirmation of truth, by the manie testi-  
monies of diuers religious Priests and brethren,  
sent to Rome by the commandement of our verie  
R. Father Generall, I thought good to set downe  
one or two. The first was, of the verie Reuerend  
Father Cornelius of Recantum, in these words,  
I doe ratifie the wonderfull conuersion, and not  
only laudable, but eminent conuersation of R. F.  
Archangel a Scotishman, and the yonger Cappu-  
cin, of which I haue beene informed by witnesse  
beyond exception, and sawe manie things with  
mine owne eyes: so that for a certaine space of  
time, his molt exemplarie life was well knowne  
to vs. Fr. Cornelius of Recantum.

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